THE HOLY LIFE OF *GREGORY LOPEZ*, A SPANISH HERMITE IN THE *WEST-INDIES.*

Done out of Spaniſh.

The Second Edition.

S. Auguſt. *De Moribus Eccleſiæ*, lib. 1. c. 31.----*Videntur non nullis res humanas, pluſquam oporteret, deſerviſſe; non intelligentibus, quantum nobis eorum Animus in Orationibus proſit, & Vitæ ad Exemplum, quorum Corpora videre non ſinimur.*

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THE PREFACE.

Pious Reader,

YOu are here presented with the Holy Life of Gregory Lopez, a lively pattern in these latter times of the Solitude Devotions and Mortifications, of the ancient Hermites. Before which I thought it necessary to give you a short Character of the Person, as to two chief practices of his life, his Devotions, and his Mortifications; that so the following Relation, in which several things at the first appearance may seem to you very strange, might be rendred more intelligible, and less surprizing.

Lo here, then, a Young Man, who, after he had in his Childhood lived about six years with an Hermite in Spain, was drawn from thence by his Parents, and made a Noble-man's Page in the Spanish Court; But there also, addicting himself, in whatever exteriour employment, to continual Mental Prayer, at length, now twenty years old, left Court, Kindred, Relations, Country, and sought a greater solitude and recess for his Devotions in the West-Indies: where being perceived, af-

ter he had firſt, with Prayer, and Faſting a whole Lent *together only with Bread and Water, implored the Divine direction in what way he might beſt ſerve, and wholly devote himſelf to his Heavenly Majeſty, he withdrew himſelf into the remoteſt parts inhabited by the* Spaniards, *and there in a Deſert built himſelf a Cell, lying on the ground with only a Sheep-skin or two under him, making, during his whole life, only one meale a day, and in his former times eating no fleſh, but feeding on wild fruits and herbs (amongſt which in ſome places Purſlane and Wild Quinces were a good part of his diet) and on* Maiz, *or* Indian Corn *parched; without asking this of any one; but as God, by the gift of the* Spaniards, *or many times alſo of the wild* Indians *from time to time made proviſion for him; and ſo ſpent day, and night, whenever not aſleep, in Prayer.*

Wherein alſo he choſe for his firſt Exerciſe only thoſe words of the Lord's Prayer Fiat voluntas tua, ſicut in cælo, & in terra, *Thy will be done, as in Heaven ſo on Earth: Amen, Jeſus. By which words he implored the Divine Grace, in all things, both to do, and to ſuffer, God's will:* God's will be done *both* in, *&* on, Him, *in*

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an entire reſignation of himſelf to it; and by Him *in a perfect obedience of it; Even as God's will alſo is done in* Heaven *by the* Holy Angels *the Citizens thereof; in their punctual obedience, there, to all his commands,* Pſal. 102. *Which practice he continued for the three firſt years of his retirement, repeating theſe words mentally at every reſpiration, or taking of his breath; whatever other neceſſary exteriour employment at ſome times might happen to detain him: there being indeed no external action, whether common or alſo ſacred, as reading the* Scriptures, *or pious Books, but that well conſiſteth with internal Prayer: (As* Nehemiah's Neh. 2. 4, 5. *heart was lift up in Prayer whilſt he made his addreſſes to King* Ahaſuerus*): And the* Apoſtle's *Precept of* praying always, *with much care and reflection, may be obſerved in a literal ſenſe: as alſo we read of ſeveral* Saints *that had attained by cuſtome to a perpetual ſenſe of God's Preſence, and converſe with him, in the tranſaction of their moſt ſerious ſecular affairs: And the* Angels *or* Seraphims, *that had no reſt night or day from ſaying,* Holy, Holy, Holy, [Apocal. 4. 8.] *yet are not hereby excluded from all other offices or*

ſervice. But here we may well conceive this Devotion of Gregory's *not always performed with the ſame degree of attention and application of mind, but admitting ſome remiſſion, as accompanied with other neceſſary actions, or alſo recreations: And again; that the recital of theſe words, after a cuſtome and habit thereof, became much more eaſy, as he ſaid;* [chap. 26.] *and ſo readily recurred to his mind, that it would have bin the greater difficulty to forbear them: as things accuſtomed run in our fancy, when we would chaſe them out of it: and as we ſee a Muſician's fingers after long practice, even whilſt he diſcourſeth, to play-on the ſame tune, and obſerve all the ſame its accuſtomed ſtops and motions. Nor will he wonder at ſuch an holy exerciſe, its not being totally extruded or intercepted by other actions, who well conſiders the ſtrange agility and volatileneſs of the Mind, and how hard a thing it is to think ſteadily on one thing only at once; And he that obſerves the great induſtry one, much encumbred with ſecular affairs, muſt uſe to perform his devotions without other thoughts intruding and moleſting them, may apprehend the ſame difficulty of one much practiſed in devotions to tranſact other affairs without a mixture of theſe. Yet, in this time*

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so holily employed, he saith, he was not free from many terrible Temptations, [many of them, we may suppose, from the concupiscences of the Flesh, in such a restraint of his nature from all its contents; and perhaps others yet higher from Satan, (such as St. Basil, † Ep. ad. Chilonem. *one well experienced in this way, mentions to his Scholar* Chilo, † *when designing such a retirement), as the Uselesness of such a life for the common Good, or Vain-glory in the singularity of it; Curiosity for news, and the knowing of impertinencies already forsaken; Inconstancy in his purpose; Distrust of subsistence, and the like;] which, he saith, chiefly assaulted him in the remission of his attention to his Prayer, and that his doing the same thing with a greater fervour of spirit and devotion was his best and usual remedy for repelling them.*

His Three first Years spent in this Exercise, he advanceth to another, wherein this Voluntas Dei *is compleated; A perpetual Act or Exercise of* Love: the loving of God with all his mind, all his soul, all his strength; and his Neighbour in the same manner as himself; (*which is the summ of* God's Law *& of his* Will); *an Exercise never varied or declined from,*

till the day of his death; and which Act of Love *always accompanied whatever his other exteriour or interiour actions: his former Mental Words being now more ſublimed into Affections, which he vented in continual Doxologies to* God; *in Prayers and Interceſſions for his* Church, *for the Converſion of the World to the true* Faith, *and of Sinners to an holy Life; as alſo for the particular relief of thoſe perſons who declared to him their neceſſities, as very many upon experience had of the efficacy of his Prayers came, in their diſtreſs, to deſire them. The effective expreſſions he uſed in theſe Exerciſes, he ſaid, were uſually ſuch as thoſe of the* Pſalmiſt----Praiſe the Lord all ye Nations, praiſe him all ye peoples---Bleſs the Lord all ye works of the Lord; praiſe him, and glorify him for ever.---Let all the earth adore and bleſs thee, O Lord.

This Exerciſe of Love *he continued, when alone, in deep ſilence (ſaith* Father Loſa, *a conſtant obſerver of his daily practice for the ſix laſt years of his life,) all the day (never entertaining ſleep in the day time, though in ſo hot a Climate) and all the night, except ſome part thereof, (which, by reaſon of his great abſtinence, was only ſome few hours, wherein he took*

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his rest, after having spent some part of an hour each morning in the reading of the Holy Scriptures: (*which he had, by the frequency of reading them, and a most excellent Memory, as it were all by heart, and in the words of which he (like our Lord* ||) *many times returned his answers, and advices with a strange operation of them upon his Consulters*): [Mat. 4. 4, 7, 10. Luk. 10. 28. Jo. 7. 38.

Never using any Candle-light, nor having his Head covered; without walking abroad, or taking the wonted pleasures of Solitude, the Prospect of a flowry Field, a beautiful Wood, a Crystal stream, or so much as suffering himself to descend into a pleasant Garden adjoining to the House he lived in. And in this Exercise he remained so fixt and constant, as, when asked what he would do to prepare himself for Death; or in the assault of some strong Temptation; or, if he were a Priest, for saying Mass; he answered, the same, and nothing more than that which he then did: for that he was then actually giving to God *all he had; And more he could not give, unless of his mercy he bestowed it on him: And in his last sickness, demanded, whether his pains did not a little distract his mind*

mind from this his Exercise, he answered, ni un punto, *Not a jot. In his receiving and making Answers to, those that came to visit and confer with him, the same Exercise was still continued; he much recommending the practice of* Nehemiah, *praying to God, as he spake to the* King; *and of the* Macchabees, *fighting and praying: And, on all necessary occasions of his Neighbour that required aid & assistance, he more willingly betook himself to* Prayer, *than to other external means, saying;* It was better, to negociate with God, than with Men: (*God, who we are sure can do our business effectually; and who in all our needs expects to be solicited:*) *and, as to discoursing with others even of spiritual matters, that* It was better to speak with God, than of him.

Out of the same habit of Prayer *ordinarily the Discourse that passed at his Meals, and in common Conversation, if not Spiritual, he spiritualized unto himself, and elevated it to such an higher sense, as nourished his Devotion, and afforded matter of Doxology, or Prayer; of which you may see many instances in the Fifteenth and Twenty-eight* Chapters *of his* Life, *following herein the frequent example of our* Lord; *who, when the* Samaritan Woman

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was ſpeaking of the water of Jacob's *Well, diſcourſed to her concerning the water of the* Spirit, *in his power to beſtow on thoſe that ask it of him: and, from the People's following him for Corporal food, took an occaſion to diſcourſe of their ſeeking after that Bread that would never periſh; and of the* Living Bread *of his* Body *and* Blood *exhibited in the* Euchariſt: *Upon reſtoring to the Man born-blind his Corporal ſight, preached to his Auditors how He was the true Light of the World whom who followed not walked in darkneſs: Upon the Jew's powring out water drawn from the Fountain of* Siloah, *and offering it on the Altar in the* Feaſt *of* Tabernacles, *told them that the Living Waters flowed from him; inviting all that were athirſt to come and drink freely of them: Upon the Jew's aſſerting of their freedom, as being the Children of* Abraham, *diſcourſed of the Spiritual Bondage of wicked men, however deſcended, or of whatever viſible Church members, ſuffered under Sin; and that all ſuch were the Children of their Father the Devil. So, upon* Thomas's *curious Enquiry after the* way *and the place whither our* Lord *ſaid he was to go ſhortly,* Jo. 14. 5. *Anſwered him. That He himſelf was the* Way; *And, that none could*

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come, or be admitted, to the Father, *but by and through him. And, upon* Philip's, *again, desiring, that he would only shew the* Father *to them and this would satisfy them, Answered him; that* He *was in the* Father, *and the* Father *in* him; *and that the words and works he spake and did were those of his* Father; *and that in the one they saw the other, framing a Reply for Edification, where the Request relished of Curiosity. Thus also* Gregory *imitating this great Master purified all he spake, or heard, and sublimed it into Devotion, and Meditation of Heavenly things.*

This his continual Interiour Employment made him also so great a lover of Silence, *as he became a most exact observer of it all his life: and, upon a certain occasion, he told* Father Losa, *that for two years space he sealed up his mouth without speaking more than to salute his Host or Entertainer, whom he saw only once in four and twenty hours. And the same* Father Losa *affirms, that in all the time he lived with him, though watching him very narrowly, he never heard him speak an idle, that is, as he explains it, a needless word. Upon the same constant internal entertainment of his Mind, when any came to visit him, among which were several Noblemen and*

and Biſhops, he continued ſilent, even though the diſcourſe happened to be of ſpiritual matters, unleſs he were asked ſome Queſtion, and that alſo thought by him pertinent; or, where ſeemed to him ſome manifeſt neceſſity (yet of which he was a ſevere Judge) in which caſes he ſpake very freely. See Chapter *the Eighteenth of his* Life, *and* Chapter *the Tenth. Of which Silence he gave* Father Loſa *one time this reaſon; that, after he had betaken himſelf to Solitude, he accounted all men better and wiſer than himſelf; and therefore, unleſs asked, never counſelled any, nor made himſelf a Maſter to others. Therefore alſo, though well ſeen in all ſorts of Learning, Divine, and Humane, (of which more by and by) yet, whilſt others diſcourſed on ſuch ſubjects in his preſence, he ſate by ſilent, and as one ignorant; and, asked afterward by* F. Loſa, *why, ſo well ſkilled in ſuch a matter, he mingled not in the diſcourſe, he anſwered, that* He ſpake not what he knew, but what was neceſſary. *And, in another* Religious Man's *company that diſcourſed much and eloquently on a pious ſubject, when he had ſate a long time ſilent, being asked after his departure the reaſon of it, he ſaid, That perſon was more edified by Silence, than by Speaking. And*

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ſo it was, that the example of ſuch his Silence *had great effect on ſome of his Viſiters, making them reflect on their own loquacity; and begat much reverence toward him in thoſe frequenters of him that knew his great abilities: though with others it much diminiſhed his reputation for a time, who upon his fame expecting great matters, and entertained with ſilence, accounted him a Fool: Knowledge being a treaſure ſo rarely concealed, that thoſe, who do not ſhew it, are judged not to poſſeſs it. A thing well known to him; and this a Mortification, and maſtery of himſelf, he much rejoyced in. And, upon the frequent obſervation thereof, he being asked, How one could attain ſo eaſily to hide and conceale thoſe Graces, Vertues, and good parts, God had given him, he anſwered,* That ſuch a thing was not hard to one that had a lively Faith. For, if a man certainly believes, that whatever vertues he hath are ſeen in the Court of Heaven, what will ſuch a one regard their not being known in the Village of this World? *And ſo, from his own Behaviour ſutable to his Faith, the Village of this World hath loſt the knowledge of much of his true worth, and Chriſtian Perfection.*

Thus much of Gregory's *admirable obſervation*

ſervation of Silence, *and living in a continual Act of* Prayer, *and the* Love *of* God; *which things yet are not ſo ſtrictly to be underſtood, as that he ſpent not ſome time as it were for his recreation, but in order alſo to* God's, *and his* Neighbour's, *Service, in ſeveral ſorts of Divine and Humane Learning. For, we read in this Relation of his Life* † *of his great knowledge both in the* Eccleſiaſtical *and* Imperial Hiſtory: *in that of the ſeveral* Orders *of* Religious, *their* Founders, *and Progreſs: Of his accurate skill in* Geography, Anatomy, Phyſick; *that he had great judgment in the properties and natural vertue of Herbs; that he was well read in the* Myſtical Theologiſts, Thaulerus *and others; and in* Saint's Lives, *and other Spiritual Books. Which Books, beſides that learning he had acquired in* Spain, *probably were communicated to him by his charitable Hoſts in thoſe places where he was entertained; they being perſons of quality, and one of them a* Prieſt, *in whoſe houſe he lived about Four Years; He being alſo endued with a moſt admirable* Memory *charged with no Secular affairs, or objects, nor muddied and clouded with the fumes of a groſs, compounded*

† Ch. 8. 10. 16. 18. 25. 27. 28.

pounded, or intemperate Diet; (of which his Memory *himself said, that* he never forgot any thing that with care he committed to it*)*; *and with a most sharp* Wit, *and clear* Judgment, *as appears every where by his prudent Answers; and, by the help of these, reading Books with great celerity & speed; so that* Father Losa *saith of him, that he read over a Book in ten Hours, which would have held another a Month; and that in about twenty Hours he read over* St. Teresa, *so as to give a ready account of any particular therein: and lastly, by his perpetual* Solitude *and* Silence, *reserving all his time to himself; having lived thus for Twenty-nine Years after his leaving* Spain, *before* Father Losa *dwelt with him.*

We read also there, that, being requested by a learned Divine upon some conference with him, he writ an Exposition of the Apocalypse; *made a* Chronology *or Succession of Times from the Creation to* Pope Clement *the* Eighth; *Extracted, out of the Histories he read, a Summary of the* Faith, *Laws, Customs, Conversions of Nations; had a* Globe, *and a* Map *made with his own hands; made a Book of* Physick *containing many Experiments, and remedies easily procurable by poor people, and*

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explaining ſeveral Qualities of Simples *and* Compounds: *writ Meditations on the* Life *and* Death *of our* Saviour, *and on our Bleſſed* Lady *his* Mother: *writ many hands ſingularly well: And, as to ſome Corporal Employments alſo, that he cut out and made all his own Cloathes, fitting them better than others could for his infirmities; excepting his Hat, and Shoes; and alſo waſhed them himſelf; that, in his firſt beginnings ſo full of fervour, he ſpent ſome time in digging, planting with herbs, and otherwiſe cultivating, a little Garden adjoyning to his Cell; yet doing theſe things ſtill with a mental* Fiat voluntas *in his heart never omitted: And, after* Father Loſa's *ſojourning with him, that after their Meal either he to* Father Loſa, *or* F. Loſa *to him read ſome pious Book; and then it was, that this his Companion admired his ſwift reading over S.* Tereſa's, *and ſome other Books, communicated to him, I ſuppoſe, out of* Father Loſa's *Library; for he had none of his own. Beſides, the Afternoon-Viſits ſo frequently made to him by perſons of all conditions, Laicks, Religious, Biſhops, and the chiefeſt Secular Governours, to whom he freely at all times exhibited his ſervice, are to be eſteemed remiſſions of his Contemplation; and (be-*

ſides that of his Daily Interceſſions) *to have bin very beneficial Charities to his Neighbour in the Spiritual Advices he gave them, frequently experimented very ſucceſsful.*

So that Gregory's *Life, like that alſo of the Ancient* Hermites, *was a Mixt Life, not all Contemplative, and Prayer, but divided as it were between* God *and his* Neighbour, (*though much the greater part God's, contrary to the common lives of others*): *and his Studies and reading of* Books *may anſwer to their Corporal Labour mixt with their Devotions*; *and his making* Globes *or* Maps *to their making Hurdles and Baskets. All this then here ſaid ſhews ſome intermiſſions and relaxations* (*allowed alſo by him* Chap. 19.) *of his mind from that heighth of Contemplative Prayer which he uſed at other times: Though ſome inferiour degree of ſuch Contemplation may be ſaid to accompany continually whatever other his employments. And with this I thought fit to pre-acquaint the Devout* Reader *more at large, leſt he ſhould apprehend, that in the following Relation, to make things ſeem the more admirable, they are repreſented ſuch as are impoſſible*; *and ſhould be diſcouraged from believing ſuch a manner of life either imitable, or true.*

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From Holy Gregory's Devotions, *to proceed o the other thing I named, his* Mortifications. *First then; in these his Devotions it was his custom to transact all things internally without suffering any thing outwardly to appear, unless it were kneeling, before his infirmities hindred it: He uttered no Groans or Sighs, though he said, he sighed and groaned almost a thousand times a day, and was almost continually talking with God mentally; he shed no Tears; did not lift up his Eyes, or hold up his Hands, or beat his Breast; whilst others in his presence discoursed of Spiritual matters himself kept Silence, perceiving, as he said, many that talked of* God *more for love of themselves, than of* God. *Having received in his beginning the Gift of* Tears, *he petitioned our Lord to take them away, (and was heard) being affraid to expose himself to the danger of adhering with his Will and Affections to any Spiritual Consolation*, i. e. *to something besides* God: *He kept a watch over his own Nature, as his Enemy; allowed her no content even in Spiritual things, of which he could hinder her; denied her every thing he perceived her to love; and, being asked, Why he dealt so severely with her, he answered,* Because he had found

her false and treacherous unto him. *This prudent Man discovered, that in any composition made with her she did overreach us, and that it was safer quite to wean her from, than to moderate, her desire; and much easier to deny her all, than to grant some, and deny her the rest.*

For this cause, he also concealed what passed in his Interiour *from the knowledge of others, to stop all entrance of Vain-glory into his Soul, and knowing how apt Nature is out of every thing to extract* Self-love. *For this, when asked also about his Parentage and Kindred (supposed to be Noble, from the great civility, gentileness, and confidence observed in his behaviour, when treating with Persons of Quality) he said,* What mattered that? *nor were they ever known; nor he supposed to bear their right Name. For this, He often changed also his Abode, when he began to be much esteemed, or well-treated; putting Nature frequently to her shifts, and reducing her to her former necessities: whilst the Divine Providence also by this communicated to more places the benefits of his Sanctity, and good Example. For this, he sate silent and attentive as a Learner, when others in his company spake of Divine matters; and, after so much reading*

reading and ſtudy, deſired to ſeem a perſon of no underſtanding; and in general bare a great affection to Silence, *as being one of the greateſt Mortifications Nature can ſuffer, and the certain cure of a thouſand overſights, ſhe would ſtill be making, in exalting her ſelf, or detracting from others; and thus conſtraining her as it were into* Solitude *the beloved Companion of* Silence: *For, who ſaith nothing, what doth he in company? For this, he would not ſuffer himſelf to premeditate or compoſe what he was to ſay, before-hand, thereby to perform it the more plauſibly; having obſerved himſelf formerly croſſed and diſappointed when he had ſuch a deſign. For this, in any Favour done by him to his Neighbours he much deſired, that God alone, not he, neither in whole, nor in part, might have the thanks: and therefore, when ſome Spiritual Perſons (ſaith Father* Loſa) *went to him to propoſe their doubts, he ſomtimes did not anſwer them himſelf, but requeſted of our Lord to reſolve them immediatly unto them: and had his requeſt granted him, ſee* Chap. 15. *For this, he had an averſion to Viſits, for the Vainglory that might lurk in them, (though never refuſed any) eſpecially of Great Perſons, and, after ſome time, humbly re-*

queſted the Viceroy (*who much loved, and was loved by, him*) *to forbear them. To keep Nature alſo the lower, he would not ſuffer her to take the common pleaſures of Aire, Water, Earth, afforded to all the Creatures, not ſo much as that of a Garden joyning to his Houſe; and, when he was in* Mexico *; departed thence before day, that ſhe might not pleaſe her ſelf with the fair Buildings, and other Ornaments thereof; uſing all art, as he ſaid, that nothing of the Creature (as much as he could prevent it) might enter into his heart, that God might wholly poſſeſs it; and carrying himſelf as if he were far above, or far below, any entertainment this World could give him in any kind. His Infirmities were very great and frequent in his latter times, perhaps by reaſon of the crudities of his Herbe-and Fruit-Diet in his former; eſpecially the* Colick; *and he made his one Meale a day with as much pain, as others do, pleaſure, not able to ſwallow a bit of Bread unleſs moiſtened with ſomething liquid; and yet he never diſcovered to others, nor to his Companion his pains, or maladies, nor eaſed Nature a little with complaining, or talking of them, or asking remedies for them, but as his looks and weakneſs betrayed them, and others queſtioning made him confeſs them. Again*

Again, he exercised her in such a singular way of Poverty, *as though he had reserved nothing of his own, lest his Flesh might perhaps abuse it to intemperance; and had distributed that which he had in Alms at his arrival in the* West-Indies *to the value of about eight hundred Crowns, yet, depending wholly on the* Divine Providence, *he never asked any thing of any person in what-ever his necessity, and though it were where he was not known for a Poor man; in his journeys from place to place, taking his rest at night without victuals or lodging, unless by any on their own accord, offered him; and so it was, that in a convenient time (though not without some sufferings) God still provided those that, unsued-to by him, in all places, whither he came, entertained and supplied him. It seems his strong* Faith *in God easily obtained of his Heavenly Majesty whatever he wanted: and the security and confidence, which by this* Faith *he had in such* Providence *caused such an extraordinary resolution: yet in this, wherein he was singular, he both admitted and commended the contrary practice of others that are in want, as well suting, he said, to Them, him not to Him. But, besides this, whereas* Diet, Lodging, *and* Cloaths, *are the*

three great Neceſſaries for Man's ſubſiſtence; For the firſt of theſe, Diet, he a Young Man might conceive that in ſuch a Southern Climate, *where the hotter Sun makes a better concoction of ſuch food, and Nature is more prodigal of many of her good things growing of themſelves abroad without any cultivation or husbandry, might conceive I ſay, that ſuch ſuſtenance though not delicate, yet ſo nutritive, as would ſerve his turn, might be found in the fields or woods, or in a garden planted by him; as indeed it was. And though this, afterward, proved hurtful to his weak temper, yet ſuch attempt of his I think, cannot be accuſed of temerity; ſince with ſuch a ſimple, and coole, and the primitive Diet, many in the like Solitude have arrived to a very old age; and the* Hermites *were, moſtly, long-liv'd. S.* Paul *the* Hermite *attained to an hundred and thirteen years, and S.* Antony *to an hundred and five; And ſince alſo, when a ſickneſs or diſtemper happens after uſing ſuch diet, it is no certain concluſion, that this Diet is the cauſe, and not ſome other accident: Nor, that what at the firſt ſome way diſorders us may not with cuſtome be rendred more digeſtible and nutritive. For the ſecond, Lodging, it was eaſie either to find a*

Cave,

Cave, or Grott, or build an Hovel; and two Sheep-skins ſerved him for a Bed. And, for the third, Apparel, when his Habit was worne out, he might put himſelf into ſome Man's Service, till he gained wherewithall to buy another; as ſeveral times at firſt, when none given him, he did; and with a Month or two's labour could gain ſuch a courſe one as he wore, being his own Taylor. Such grounds as theſe among others this Holy Young man might have of a ſelf-ſufficing, and non-mendicant Poverty, *and ſuch as he intended ſhould be no way burdenſome to his Neighbours; nor, beg another man's, after he had given away his own.*

[*I do not ſay here but that in ſome of theſe things this-*Holy Man *at the firſt might commit ſome exceſs, and be too ſevere to himſelf; but there is ſuch a violent Concupiſcence, (I ſay not of the* Holy Spirit *always, but ſometimes of the* Superiour *Nature or faculties of thoſe Perſons, who have taſted much of the Spirit,) againſt the* Fleſh, *as doth equal or tranſcend that, in others, of the Fleſh againſt the Spirit; ſo that they think they have never enough mortified this their Enemy that ruines ſo many Souls, ſo as perfectly to deſtroy the roots of ſin in her; and therefore ſome-*

ſomtimes they may make in this way ſome o-verſights and exceedings, which the ſame Holy Spirit afterwards in good time mode-rates and rectifies. But, how few are the faulty in this kind, and how apt is the World to blame thoſe things for faults that vary from common practice, though indeed ſingular excellencies?]

Laſtly; *It was his cuſtome to take any one's part againſt himſelf: when any ſpake ill of him he not only excuſed not himſelf, but always excuſed them, earneſtly, and conſtantly*; *firſt, as to their intention, always preſumed good*; *and then, as to the fact too, the beſt he could*; *ſaying that he himſelf, ſeeing or hearing what they did, ſhould have ſpoken ſo too: and preſently cancelled the memory of any ſuch injury done him with ſaying*, God forbid, that he ſhould diſtract his ſoul with thinking there-on.

He ever ſpake well of ſerving God in ways lawful, though different from his own; ſaying alſo, that God was much delighted with variety of Spirits; *and that theſe were a great Ornament of his Holy* Jeru-ſalem. *He uſed nothing ſingular in the faſhion, or matter, of his* Habit. *He was a great defender of all* Religious Orders; *as alſo of all* Governours *and* Superiours,

when

when their Subjects in his hearing ſpake any thing to their diſhonour: ſaying, If they were in their place, they might poſſibly not do ſo well: *Or,* What good doth ſuch a ſpeech here? *Or,* That they ſhould tell Them ſo, not Him: *Or,* That they durſt not ſay any thing in Their preſence: *or the like. And he ſpake ill of no man himſelf, Heathen, or Heretick: but, in mentioning Vices or faults, concealed* Perſons. *All theſe things being great affronts and diſguſts to our Corrupted Nature, well pleaſed to depreſs others, to exalt our ſelves.*

Such were the Mortifications *of this* Holy Man, *and ſo continued his* Devotions, *in great* Solitude, Silence, *and* Abſtinence. *A life, which, if not very much to be commended and admired, that thus trod not only the World, but Himſelf, under his feet, without any ſignes of Pride; Yet ſeems to be ſhielded and protected from cenſure by that of* Elias; *ſpent much of it, in the Forreſts of* Carmel, *in Solitude: and, after him, by that of the* Baptiſt, *who is ſaid to have come in the* Spirit *of* Elias, *and lived from his Childhood till Thirty Years old in the Deſert of* Judea, *feeding on ſuch proviſion as the Wilderneſs afforded;*

afforded: and, after him, by that of our Lord *himself for a season, who lived in the same way, as* John, *for Six Weeks, only adding to it a stricter, that is perpetual, Fast; and who probably, till the age of* Thirty, *spent much of his time in Solitude, and Prayer, and abstaining from common Converse;* Joseph, *whom our Lord assisted in his work, being supposed a* Wheel-wright, aratra conficiens, & juga boum, *and such other Husbandry-geere, as* Justin Martyr *saith* ||, *and following his trade at his own House, and both He and our* Lord's Mother *attending on this* Son *of* God *with great reverence, and silence, discerned by them from his Behaviour also more than a* Man, *and retaining doubtless at home the same gravity which he had when at* Twelve *Years old he sate among the* Doctors: *who also afterward, when more full of business, rose anights, and went into Solitude for Prayer; And when he was at* Jerusalem *retired at night, even to the last (for, there he was apprehended) to the* Mount *of* Olives *to betake himself to* Prayer.

|| Contra Trypho-nem.

To go on. Again; Such Life protected by that of Anna, *Luk.* 2. 35. *continuing*

nuing in Faſting and Prayer night and day; by the Lives alſo, in ſucceeding times, of the Ancient Hermites *in* Syria *and* Egypt, *famed for their Sanctity by* Antiquity; *and favoured frequently with the Gift of* Miracles *and* Prophecy: *of whom* S. Auſtin†---Qui ſecretiſſimi penitus ab omni hominum conſpectu, &c.---

† De Moribus Eccleſiæ, c. 13.

Who living moſt retired quite out of all ſight of men, contenting themſelves with only *Bread* (which at certain ſeaſons is brought them) and *Water*, inhabite moſt deſolate regions, enjoying a converſe with God, to whom they adhere with moſt pure minds, & are moſt happy in the contemplation of this Beauty, which is diſcernable only by the underſtanding of thoſe who are Saints. Of theſe I will ſay nothing; for they ſeem to ſome to have too far abandoned humane affairs; ſuch perſons not conſidering, how beneficial to us their *Spirit* is in Prayer, and their *Lives* in Example [*in the contempt of thoſe many worldly non-neceſſaries, which others ſo much labour for, and in a conſtant vacancy for ſpiritual Exerciſes*] whoſe *Bodies* we cannot converſe with.---

This ſo tranſcendent a pitch of Sanctity who-

whoever of himself thinks not admirable & venerable, how can my discourse more perswade him? *And such life this* Father *deliberated once of following himself.* Confess. l. 10. c. 43.

But S. Basil, *that Great Light of the* Eastern Church, *actually betook himself to it, after he had travelled through* Egypt, Palestine, Syria, *and* Mesopotamia, *and seen, and admired the Lives of the Holy* Hermites *there*; *and* Gregory Nazianzen, *by his invitation also, not long after*; *both which lived in the Desert of* Pontus *near the* Euxine Sea, *in two several Cottages or Cells, feeding much on Pulse, and Herbs, and roots, and complaining of the barrenness of the soile to afford even them. We have a Letter* † *of* Gregory Nazianzen, *begging some herbs of another* Hermite, *whose ground was more fertile, to entertain* S. Basil *therewith: But afterward* S. Basil's Mother, *who followed her Son, and came to live in a Town not far off, supplyed them with such provision, as they would admit.* *In which Desert* Gregory Nazianzen *saith of himself* ‡ Carnem meam ætatis flore la-

Epist. 12.

† De Silentio in Jejunio.

sci,

scivientem, &c.---I macerated with many and frequent labours, my flesh wantonizing and raging in the flower of my age. Repletion of the Belly, and the lusts attending it I quite cashiered; by the help of temperance my eyes were fixed within their lids; I subdued choler, fettered my corporeal members, deplored my forepast mirth. All submitted to *Christ*; and former things all vanished; the ground was my Bed, the coursest raiment served for my clothing, & hereto I added watchings, and showres of tears: In the day-time I set my shoulders to hand-labour, all the night I fixed my Body like a Statue to singing *Hymns*, admitting no kind of humane pleasure, no not into my mind and thought. Besides. That heavy burden that riches lay on us, I threw it off; that, discharged of every load, I might more light ascend to God. From which wealth [*saith he elsewhere* †] I reaped only this fruit, to Contemn it; and to have possessed some things, before which I preferred Christ: and now the *Word* of *God* became to me sweet as the Hony-comb. *And thus S.* Basil *in his invitatory Epistle* † *to* Gregory *in the praise of such a life*, ---Ecquid beatius, quam

Apol. 1.

† Ad Greg. Naz. Ep. 1.

homi-

hominem in terrâ, &c. Is there any thing happier, than for *Man* upon earth to imitate the Melody of *Angels?* At day-break immediatly to begin his Prayers? And in Hymnes & Songs to worship his *Creator?* Then, the Sun appearing, to repair to his employments, but at no time without Prayer? *And in his Epistle to* Chilo † *his Scholar, turned Hermite, he answers the Objections, (the* suggestions of Satan *he there calls them), usually made against such Solitary Contemplative Life. To which the sum of his Answer is* :---That, in a world, even of those that profess Religion, so wicked and seducing; the advantages in a more Active and sociable life of doing, or receiving good, do not equal the hazards of doing ill. *Here then these two Holy* Fathers *lived after such a manner as* Gregory Lopez, *for four Years; and had so continued, if a Superior Authority, upon a great Persecution of the* Catholick Church *suddenly arising under* Valens *an* Arian *Emperour, had not called them forth to hazard their lives in its necessary assistance, in a scarcity of Persons so eminent for Learning, and Sanctity.*

† Ep. ad Chilonem.

Next: If from the Life of Gregory *its being patronized and countenanced by such* Authority, *and* Example, *we proceed to* Reason, *and weigh, in its Scales, the two general different ways of living, the more Active and Secular, or the more Solitary and Retired: 1. Here, first it must not be denied, that* Christian Perfection *is well consistent with either; and attainable in any kind of Life, or Calling: 2. Must be granted also, that, where* cætera sunt paria, *where an equal* Love *of* God, *and freedom from Sin and offending him, are, that Life which also more abounds in the exteriour Works of* Charity *to our* Neighbour, *in which a Solitary life seems more deficient, is to be preferred: for, it is here supposed to have all the good which the other hath; and some good also, which it hath not. 3. Granted also, that, whatever course we take, in case our Neighbour in any kind needs help, and there are none else but our selves to supply it, here our assistance of him is necessary, and our with-holding of it a Sin.*

But, these being freely acknowledged, it must also be allowed on the other side in the behalf of such a contemplative Life, as Gregory's, 1st. In respect of doing

good to our Neighbour, (*which indeed many times is but a fair pretence, with which men cover their trafficking with the World only in the Service of their Lusts*), *that all such duty consists not only in some exteriour acts of Charity performed to them; but that making continual Prayer and Intercessions to God for our Neighbour (for, this is part of an* Hermite's *work) especially if this done by a person for the innocency and purity of his life very gracious with him, is no mean Act of Charity: and that such a Person's Intercessions and soliciting our affairs with* God *is to be valued beyond another's, or the same, Man's Almes; as much as* God's *help, that is all-powerfull obtained by it, is to be esteemed beyond our's: that* Moses's *Prayer in the Mount conduced much more to the* Israelites *Victory, than the Swords of those that fought in the Vally: That the good Example also of such solitary Contemplatives is of no small profit and edification to others, in their contempt of all the pleasures of this world that are received by others in the society of it; and in the actual mortifying and subduing of all the Lusts thereof, in shewing the non-necessity of those many things that others hold, and take so much care for, and the beatifical fruition*

fruition of, and ſolaces in, God, *which may be had in this Life: That all Members of the Body of* Chriſt *have not the ſame office; and that a* Chriſtian's *duty being divided betwixt* God, *and our* Neighbour, *the No-ſervice at all done to our* Neighbour (*excepting any caſe of neceſſity, where the omiſſion of ſuch ſervice is granted a ſin*) *may be excuſed in ſuch as are employed mean-while in an higher and more immediate Adoration of* God: *And that it is meet it be in Earth amongſt* Men, *as it is in Heaven among the* Angels; *where, as there are ſome of them* Spirits Miniſtring *to the neceſſities of the Saints, ſo there are others* Spirits Aſſiſtant, *higher and nearer to* God's *Throne, that continually wait on his Preſence, and never ceaſe day nor night their Song of* Sanctus, Sanctus, Sanctus. Apocal. 4. 8. *This of the Interiour Charity that may be done our Neighbour in praying to* God *for him, and all the Church, and all the World: But laſtly, as to the Exteriour alſo, the Life of this* Holy Perſon, *as alſo ordinarily of the Ancient* Hermites *was not altogether deficient; as the chief part of the day was ſpent in Prayer and Contemplation, ſo was another part in giving Spiritual Advice to*

such as repaired to them; and in acquainting themselves with such their necessities as needed their frequent recommendation to God. Counsels proceeding from Persons so experienced, and mortified to the world, and, by continual Prayer, of so much Spirit, may be thought much to excell those of secular prudence, and learning: the Spirit *of* God *only knowing his* Will, *and directing us according to it: and for these was this* Man *of* God *so much frequented, upon his instructions discovered to have a most powerful operation, and success. This concerning the good a life also led in Solitude may contribute to his Neighbour.*

Rom.8.26, 27.

2. *But then, since Charity to our selves is to take the first place, and our own salvation to our best power to be secured by us, rather than, to the hazard of this, our Neighbour's: Nor is any one so rightly disposed to perfect others, that is not so, first, himself,* In respect of this doing good to our selves *a Life more retired and Solitary (when this is in our choice, or so far as it may be observed in what-ever calling,) seems to have, for the yet* imperfect, *and not confirmed and rooted in Grace and Christian Vertues, many advantages*

vantages before a life more active and publick.

We know the only aime of all truly Wise is Happiness Eternal, *which is not to be had in this, but in the next, World. And, for attaining this, our first and main design is the keeping our selves (as much as we are able) from* sinning *and offending God in any thing, little, or great; and the doing that which may serve more to increase the growth of* Grace, *and the* Love *of God, and the* Spirit *in us; & that, in case we cannot do some good to others, without apparent hazard of doing more hurt to our selves by encountring several temptations, which probably we cannot overcome, we are to forbear the one, rather than commit the other;* God *being never well served in our charitableness to others, where he is offended by our selves; & our Innocency first being the only acceptable foundation of all our Good Works. Now, the surest art of 1. such avoiding Sin, and 2. growing in Grace and the Love of God, is, for the first, the shunning all Temptations and occasions of Sin; and for the second, much Prayer, and Conversation with God. And both these a more Solitary and sequestred life, and voluntarily divesting itself of all the good things of this world*

much better affords; as which, by removing the Objects and occasions, hath fewer Temptations to Sin; and, by removing all secular cares, and solaces, and objects, hath fewer aversions from Prayer, and the continual remembrance and Meditation on God.

In which life are cut off all those Vices of the Tongue! What legions of them! To which much Converse *betrays a Novice in* Christ's *Schoole, and one unrooted in Vertue; Blasphemy, Swearing, and using the Holy* Name *of* God *in vain, Lying, Slandering, Detraction, Flattery, Talebearing, and disclosing Secrets, Vainglory and Boasting, Praising our selves, or Disparaging others, Ostentation of our wit or parts, filthy and corrupt Communication, Jesting and Scurrility, Foolish and Idle words, and unprofitable discourse; all which are to be accounted for another day: and some of which in their own nature are very great sins; and others, that are lesser, very numerous, and continually recurring, and making up in number, what they want in weight: all these, I say, in this life are remedied by want of Company. Again; in which life is eradicated Covetousness and all her Daughters, Cozening, Oppression, distracting Cares, by our being*

being without Lands, or Goods; Gluttony, Drunkenneſs, Luſt, &c. *by our wanting their object, and maintenance. And, if it be leſs glorious, here, to be vertuous, when not tempted; ſo is it both our ſhame and ruine, elſewhere, to be tempted and fall; the ſad fate of the moſt: and, in a good choice of our Life, the main and principal conſideration ought to be, not what life, if poſſibly we manage it well, is of more advantage, and highlier rewarded in Heaven, but which is likelier to be more innocent, and preſerved from guilt: it being far better to ſecure to our ſelves any the leaſt degree of Celeſtial Glory, than, by aſpiring to an higher degree thereof through difficulties we cannot conquer, (where alſo it is but a fooliſh arrogancy to think we ſhall overcome, where we ſee moſt, by venturing on them before rightly prepared, have bin foiled) thus to attain none at all; and ſo become eternally miſerable.*

As for other things whereof ſuch a Solitary Life as Gregory's *is cenſured, as a refuge of Sloth and declining of buſineſs by perſons idle and uſeleſs, if that be performed which is undertaken, no other life ſeems ſo painful, and induſtrious, that* intenſion *of the* Mind *in* continual *Prayer far ſurpaſſing any Corporal exerciſe, or*

labour; *for which reason with much difficulty we obtain of our selves an hour or two of Prayer and Meditation in a day; and how few are there that would not rather chuse any employment where the* Body *works, than perform their Devotions, where it rests? I mean with such intention of Spirit, as this holy Exercise requires, and as this Holy Person did it: who also observed, that, this attention being remitted, especially in his beginnings, the Devil immediatly suggested a Temptation. And, if such life, after some practice, grows sweet unto them beyond all the sweetnesses of this world*, Spiritus enim meus super mel dulcis, & hærediras mea super mel & favum. *Eccluſ.* 24, 27.) *we have no reason to object to them those delights, which they have earned with so great pains, and such heroical resolutions.*

3. *Again; no other life is so full of* Mortification, *as this. Where, suppose our Nature supplied with all the delicacies she can desire, and in the greatest vacancy of thoughts, yet this would seem an unsupportable burden to her to be so much* alone, *and disenabled from communicating to others either her good, or evil: what then must it be, when she is deprived at once of all the contents this World affords, and to her*

her Solitude *is added the ſtricteſt* Poverty, *or the foregoing of all non-abſolutely neceſſaries: for which reaſon S.* Auſtin *ſaith of ſuch* Hermites--- Videri illos non nullis res humanas deſeruiſſe plus, quàm oporteret; *& our* Lord, *of the* Baptiſt, *that* among thoſe born of Women there was not a greater than he; *ſaid of him partly at leaſt for the ſeverity and abſtractedneſs of his life, his coming neither eating, nor drinking, nor cloathed in ſoft raiment, living in a Deſert, and out of any converſation, ſave that with* God. *Mat.* 11.

What is it then, that is contended-for here? Only that you ſecure your ſelf from offending God *in your thoughts, words, or actions, and ſo live in crowds, your Charity and your holy Example may do much more good; entertain alſo your ſelf with all* God's *temporal bleſſings, be honourable, (if you can), like* David; *and wealthy like* Abraham. *But, if you, aſpiring to a* Chriſtian, Perfection, *ſhall I ſay? or* Security, *do find the contrary to theſe abroad; that every one of theſe, Company, Reſpect, and Plenty, by your touching them defile you; and not only tempt, but conquer and maſter you; Or, if you ſee the ſame daily in thoſe others, than whom you can reaſonably*

ably presume no greater things of your self (for, none know the strength of their fascinations, but who try them), then flye from them as from a Serpent; Chuse rather some Cell with Holy Gregory, *and live there with Bread and Water, if health permit it; I mean, withdraw your self into so much solitude as your Condition will bear; extirpeting those two main choakers of the growth of Piety †, the World's* Cares, *and* Pleasures: *and let your charity begin at the* perfecting *of your* self; *and, when you are well confirmed in the Vertues, and experiences, learnt in such Solitude, in Silence, and Temperance, being content and well pleased with the enjoyment of only necessaries; and when by much frequent Prayer you have acquired a deeper rooting in* God's *Grace, & the Spirit, and your affections are well fixt on the things of another life, then come abroad (if perhaps you can procure it of your self); and manage all these things temporal, when, having gotten a better* Spouse, *you can no more love them; and so will act in them purely for* God's, *and your* Neighbour's *Service.*

† Luk. 8. 14. 21. 34. Mark. 4. 19.

Yet,

Yet, when thus, well fledged, you flye abroad, and your Vertues are beneficially exercised in publick employments, remember, that every perfect Christian *desires still and envies the* Solitary *Life, when he cannot possess it; or rather, if* perfect, *possesseth it, where-ever he is: In the midst of his business is alone, and in silence to the things of this world; is praying without intermission, and always giving thanks; hath his affections set on things above, and not on things of the earth, or this world, he trades with; to which he is now* dead, *and his* life hid *from it, being above* with Christ in God. *He so* weeps *in its crosses*, as though he wept not; & rejoyces *in its prosperities*, as though he rejoyced not; *and* buyes, as though he possessed not; *and* useth this world, as if not using it: *Lastly is an* Hermite *still only living in a City, and with much Company about him. And such an* Hermite *here, we may imagine, would one be, that should be released and returned hither from those horrid torments, wherein in the other World Sin now detains him: as never thinking he had fled far enough from any temptations of that, which would carry him*

Col. 3. 1, 2, 3.
1 Cor. 7. 29, 30.

him thither again. Or such a life, we may think, would one returned from Paradise *lead, so never for a moment to lose again the continual sight of* God: *and such doth every Wise man betake himself to at such time, when, having Death in sight, either by some Sickness, or by Age, he would prepare himself for* Heaven. *And, is not he happy then, who for always chuseth that, which men in their sobrest minds retreat to; and who in this life is continually doing that, than which, when Death approacheth, he can do nothing better; and which, when dead, he shall still continue to do in* Heaven, Quod non auferetur ab eo? *In the pursuance of which devout purposes, I hope the Pious* Reader *will receive many very pertinent instructions by the perusal of this ensuing Relation of the* Life *of Holy* Gregory; *from which therefore I shall no longer to his loss detain him.*

Luk. 10. 42.

Seve-

Several *Testimonials* concerning Holy *Gregory*, directed to *Father Losa*, the Writer of his *Life*.

The Testimony of the *Bishop of Cibû*.

THe *sending me the Holy and Happy* Gregory Lopez, *was a singular favour and contentment to me: wherein you have done a thing deserving great thanks. For, by this History we, who are* Religious, *may shame our selves, and blush, seeing those that seem secular persons so surpass us; and that in a secular Habit is found a life so Seraphical, and advanced to so high a pitch of Perfection: and they who live in the World likewise may hope, that with the assistance of the* Divine Majesty *they, upon disposing themselves thereto, may become* Saints. *And therefore such a Life deserves to be much read, and communicated. As for the Holy and my good* Gregory, *I loved him much.*

much. And, if I forbare to converſe with and viſit him, it was, becauſe, he not uſing to ſpeak except asked, and I having the Title of a Doctor, though indeed I did very much need that which I ſhould have learnt from ſo good and experienced a Soul, yet poſſibly, my queſtions and converſe might be judged by him too impertinent; though yet it cannot well be preſumed of ſo good a ſoul. But, though by my negligence I omitted viſiting him ſometimes, when I might, I ever took him for what he was. His exteriour behaviour was the beſt, and moſt compoſed, that I have ſeen in any Spiritual Perſon: for, the mortification of his Senſes, being ſo very exact, ſhewed, there dwelt in that Perſon the Divine Wiſdom, the Love, the Fear of God, and an abundance of Divine gifts. Bleſſed be God for all: and He keep you in his holy Service.

Mexico. *Septemb.* 10.

Don Fr. Pedro de Agurto

Biſhop of Cibù.

The Biſhop of Mechoacan.

SInce I came into this Country, I have not found any content greater, than that which I received from the relation you ſent me, of the Life of the holy Gregory Lopez; *which I value above my Biſhoprick; becauſe it contains things of great Spirit, and much benefit to the Soul. You may employ your ſelf ſtill in writing what you know concerning this Holy Man: for my ſelf I may ſay truly, though I have theſe fifty years ſtudied and read many books, I know not any that hath ſo exceedingly affected me as the reading of this; or to which my ſoul ſo inclines Aſſiſt me with your Prayers, ſince, you know, you owe it me; and that I love, and eſteem you beyond what I can expreſs.*

Valladolid. *Decemb.* 27.
1598.

Fr. Domingo de Ulloa

Biſhop of Mechoacan.

F. Re-

F. Rodrigo de Cabredo *Provincial of the* Society *of* Jeſus.

I *Have with much attention viewed the Book you compoſed of the* Life *of the Holy and Venerable Man* Gregory Lopez; *and have given a judgment as you will ſee, according to that which the Royal Audience commanded me. I know well, that in this Teſtimony I fall much ſhort, as to my value of the Book; yet, to expreſs it in brief, as ſuch approbations do require, I could declare it no better. Now I will here add two things for your, and my own, conſolation. One is, that I have rendred many thanks unto our Lord, for having brought to my hands this Book: ſince, though I could not read it at that leiſure I deſired, by reaſon of my employments, yet it hath ſo moved and excited my tepidity, that this effect alone ſufficiently ſhews me, how great a Friend of our Lord this excellent* Man *muſt needs be, and how much his* Divine Majeſty *converſed with him: inasmuch as the meer examples mentioned in his Life do ſo enflame even perſons very remiſs. Whence I infer the other, which is my great reſentment that I did not come hither*

hither into New Spain *all that time which this great* Servant *of* God *lived, to conferr and treat with him in perſon, and benefit my ſelf by his admirable Example, and excellent Anſwers: yet I am comforted that He, as I conceive, lives in Heaven in great Glory; and that there he henceforward hears me, and will hear me ever; for I ſhall recommend my ſelf to him, as I have begun to do, and will do all my life. And I hope, through his Interceſſion, to obtain of our Lord many mercies. His* Divine Majeſty *protect you, as I deſire.*

Mexico. *Novemb.* 19.
1612.

Rodrigo de Cabredo.

Doctor Pedro de Hortigoſa *of the* Society *of* Jeſus.

IT hath been matter of great delight and conſolation to me, that the Life of our good Gregory Lopez, *an admirable Man, is made publick: For, it was not fit ſo great a Light ſhould be hid. I, as an Eye-Witneſs, upon the acquaintance of ſo many years can ſay, he was a wonder to me,*

and I ever observed in him many signs of true Sanctity. And, setting aside the Divine light, that shined in him as in a Glass clear, and disengaged from all care of the world, as also an understanding of the holy Scripture *so absolute and pure, which God imparted to him, and whereof I often made trial; Three things I observed, which are sure, and by Saints approved Marks of a solid Vertue, and Christian Sanctity.*

First; the Regularity and circumspectness of his Words, and purity of his conversation; for if, as the Apostle *S.* James *saith in his* Canonical Epistle, *chap.* 2. If any offendeth not in word, he is a perfect man, *We who conversed so long with him, may well say, he was a perfect man; since we never perceived any extravagance or discomposedness in his words, nor heard a complaint made by any concerning his behaviour; nor will a man be found that can affirm he heard him speak an idle word, or detractive, or diminutive of another's due commendation, or disgustful, or inharmonious, but with all discretion in a fit season; and always concerning matters of the Service of God, and edification of his Neighbours.*

Secondly; the Poverty, and extream denudation

nudation wherein he lived, abandoning not only things temporal, but also the desire and thought of possessing them; and, from a life so devoid of Covetousness, we may well infer, that he had a perfect Charity, according to the so generally received testimony of S. Augustine---*Augmentum charitatis*, &c. The increase of Charity is the lessening of desire; and it's perfection, *to have* none. *And what* Christ *our* Redeemer *said:* If thou wilt be perfect, sell all thou hast, and follow me.

Thirdly; the Amplitude and dilatation of his Charity, and Spirit towards all men; accommodating himself to the condition and quality of every one; endeavouring that all should perfect themselves in the Service of our Lord, by each one following the vocation and end, to which God had called them; well esteeming of, and commending all the sorts of living approved by the Holy Church, *though differing from his own; without procuring or interposing himself to instruct any one, but tarrying till he was asked, and consulted: wherein he very plainly discovered his seeking God's, and not his own, honour.*

Lastly; since God hath proposed him unto us for an Example of a valiant and stout Conquerour of Heaven, and all those

perſons, who with a deſire of benefiting themſelves have treated with him in his Life, have found much benefit and quickning in his Spirit; it hath been thought very fit that ſo holy a Life *ſhould be publiſhed, and printed, that by reading thereof all might be encouraged, and advanced, as well may be hoped from that ſame* Lord, *that called, directed, and preſerved* him *even to the end.*

Pedro de Hortigoſa.

The

The Author *to the* Marquess *of* Salinas, President *of the* Council Royal *for the* Indies.

ALthough the Solitude, wherein I live, might excuse me from this employment, yet me-thought I should wrong the heroical Vertues of the Servant of *God*, *Gregory Lopez*, and the great veneration *Your Excellency* always had for him, should I not have rescued his Memory from oblivion by writing this Book, and have dedicated it to your *Excellency*. That so, by your Patronage, you may defray the great debt, which, in the Government of this New World, is owing from *Your Excellency* to the Counsels, and prayers of *Gregory*; and, by his assistance, You may pursue the Spiritual Way, so far as the many employments of this *Royal Council* of the *Indies* may not hinder You. For which cause, as an ancient *Chaplain* of Your *Excellency*, I desired

to preſent You ſo eminent a *Pattern*, as You will find in the Life of this *Holy Man*; who ſo contributed to the conſolation and inſtruction of his Neighbours, that he neglected not his own Spiritual Exerciſes: for, theſe are they that moſt ſecure a good iſſue in all affairs, and Governments. God grant *Your Excellency*, in this of Your's, all proſperity, and ſucceſs, and an augmentation in greater Spiritual Promotion, and Bleſſings.

Sancta-Fè. May 10.
1612.

Francis Loſa.

The

The *Preface* to the *READER*.

THough it be above Two and Twenty years ago, that I underſtood it was the Will of God, *I ſhould live retired from my Neighbours, and their converſe, there ever remained in me a great deſire of benefiting them, what I could, not only by my Sacrifices, and poor Prayers, but any other way to my uttermoſt power. And therefore I thought my ſelf obliged to write the Life of this holy* Hermite, *called* Gregory Lopez, *in whoſe company I lived many years, and by his inſtruction received much good: as likewiſe I conceive all theſe will, who with affection, and pure intention, read it. For, beſides that all the Lives of* Saints *conduce much to the advancing, and bettering Souls in the way of our Lord, this to me ſeems further uſeful, becauſe with great ſublimity it treats of the Spiritual Way, which, in theſe days few travel in. I know, by reaſon of my want of Vertue, and Spirit, I attained not to the writing ſome greater matters of him; and this alſo, becauſe many of thoſe things which he tranſacted with other eminent Perſons could not*

come

come to my knowledg, because I went not out of this my Retreat. But I conceive, that, so soon as they see that his Life is published, our Lord will discover the many wonders of him which they know, and which his Majesty *hath wrought by his* Servant. *For my errours, I desire of those that perceive any to pardon, and correct them; and this especially, of our* Holy Mother *the* Church *of* Rome. *For any good herein, let Thanks be given to our* Lord; *and may it redound to the Glory of his* Divine Majesty, *and the benefit of my Neighbours.*

From *Sancta Fè*, two Leagues off *Mexico*, in *New-Spain*, *the* 12th. *of* May, 1612.

Francis Losa.

ERRATA.

Preface, p. 40. l. 9. r. extirpating.

PAge 7. l. 9. read *Sancta-Fè*, Ibid. l. 28. r. wealth, which, p. 8. l. 13. r. increased, p. 12. l. 5. r. *Morena*, p. 14. l. 23. r. Neighbour, p. 16. l. 6. r. in one, nay, p. 18. l. 27. r. *Avalos*, & p. 21. l. ult. r. *Religious*, p. 35. l. 7. r. *Guasteca*, p. 89. l. 28. r. Lordship, p. 201. l. 2. r. fervorous, p. 203. l. 15. r. desisting.

THE LIFE OF GREGORY LOPEZ.

CHAP. I.

Of the Birth and Employments of Gregory Lopez *till his going to* New-Spain.

Gregory Lopez was born at *Madrid* in *Spain*. He ſeemed to have had neither Father nor Mother, nor Kindred (as S. *Paul* ſaid of *Melchiſedech*) inaſmuch as never any heard him ſpeak of his Parentage; nor, in all the time he was in theſe parts of *New Spain*, which was four and thirty years, writ he to his Kindred, or asked after them. And this hath occaſioned ſome curious perſons to imagine, that he was very nobly deſcended; the Son of ſome prime Gentleman of *Caſtile*: which they gathered likewiſe from his behaviour, being diſcreet, noble, and full of an humble gravity; which he manifeſted when he treated with any Eccleſiaſtick, or

Secular person of quality: for, observing always the due respect and reverence suitable to every ones condition, he had an admirable Liberty of spirit, wherewith he spake to them; and resolution, wherewith he treated any business with them. This is the opinion, some had of the linage of *Gregory Lopez*; all, that I could gather from certain discourses I had with him on this subject, is, that his parents were rather poor, than rich; yet, of what rank they were, I could never learn; though a few dayes before his death, I resolved to ask him their names, that I might make to them a relation of, and they might rejoice, and reap edification from, so good a life, and death. Whereunto he made me this answer: *Since I went into the field to lead a solitary life, I have held God only for my Father; my Brethren by this time may be dead, for I was the yongest.* Such an oblivion of his Family retained this Servant of God; esteeming all nobility as baseness; and only valuing the power, that God hath given us to make our selves his Sons in the Spirit.

He was born the 4th. of *July* in the Year 1542. on the Day whereon was then kept the feast of *S. Gregory Thaumaturgus*, though now this Festivity be transferred to the 17th of *November*. He was baptized in the Parish of *S. Giles*, and called *Gregory*, because born

born on the forementioned day. The name of *Lopez* I take not for that of his Houſe; but that he was willing to aſſume it for diſguiſing his Family. He had two Siſters, and divers Brothers; and, though *Gregory* was in age the yongeſt of all, yet it is credible, that he ſurpaſſed them in merit, and in the true Nobility, that derives from Vertue.

Our Lord prevented him with his Grace very early in his Childhood; for, asked by me on a certain occaſion when he had begun to ſerve God, whether it were as ſoon as he had the uſe of reaſon; he anſwered, he knew not for certain, whether it were then, or a little after: but that he was very ſure, that our Lord called him very early, ſo that he had never been a childe in his manners. And he uſed to ſay, as one well experienced, what the Holy Ghoſt ſpake by *Jeremias*: *That it would go well with the man, who hath carried Gods yoke from his youth.* Lam. 3.27.

In his Childhood he learnt to reade, and write, wherein he proved very eminent: as may be ſeen ſufficiently in certain papers, we have, written by his own hand, ſo fair, even, and curious, that they look like Printing. It is a thing averred, and by him alſo plainly confeſſed, that he never learned *Latine*, nor any of the liberall Arts: Whence

it follows, that in many things he had only God for his Master; and by his sole conduct arrived to many natural, and divine truths, which men that spend their whole life in those studies, can scarcely attain to, or learn out of Books: as in its place we shall relate.

A grave, and creditable Person told me, that *Gregory Lopez*, being very young, went without acquainting his Parents to the Kingdom of *Navarr*; where he lived six Years, or more with a Hermite; and when his Father seeking him very carefully at last found him, he brought him to *Valladolid*, where at that time the Court was: and there made him serve as a Page, much against his will. Of this I have no further certainty, than that I mentioned. But I understood from *Gregory Lopez* himself, that he had lived at *Burgos*, which is in the way from *Madrid* to *Navarr*: and he related concerning that City certain things of edification, and devotion. He told me also, that he had been some time a Page at Court: yet neither the bravery, nor business of the Court could make him forget our Lord, or that interior recollection, to which he found himself called. To which purpose I have heard him say that when he was sent on a message by his Lord it was his principall care to go talking, and converfing mentally with God.

He

He likewiſe told me, that, when he came to this coaſt of *New Spain*, he had ſpent ſome days at our *Lady's* of *Guadalupe*, watching the night in prayer at that holy Houſe, beſeeching the Perpetuall Virgin, the Guide of Pilgrims, to obtain for him Light of her Bleſſed Son to perform the voyage he had deſigned: and it is certain, that moſt merciful Virgin by a particular Revelation directed his voyage for *New Spain*; which courſe he very chearfully undertook: and this matter he diſcourſed very particularly with a certain friend of his. He likewiſe told me, that, being one day in prayer in the holy Church of *Toledo*, he received a ſingular regalo, and favour from our Lord, the like to which till then he never enjoyed: and, it may be, it was concerning this his way, and that our Lord ſhewed him favour in it. I have not hitherto heard in what other affairs it was that he employed thoſe firſt twenty Years of his Life.

CHAP. II.

How he came to New Spain, *and began to leade a Solitary Life among the* Indian Chichimecos.

I could never fully understand concerning *Gregory Lopez* what motives he had for coming into these quarters, except those above mentioned; though he could not deny to me, that the principal cause was the greater glory of God: who, as may be supposed, meant to take this his Servant from his country, and from amidst his Kindred, like another *Abraham*; both to try his faith and obedience, and to conduct him into the Desert, and there speak to him in his heart, *Hos.* 2. 14.

He was some Twenty Years old when he arrived at the Port of *S. John de Ulua*: and in the City of *Veracruz* he gave away in alms certain white Stuffs, he brought with him; which, as they assured me, might be to the value of about eight hundred Crowns. From thence he went to *Mexico*; but what befell him in that journy is not particularly known. Being come to the City, he was some dayes with *S. Roman* a Notary, and also with the Secretary

Secretary *Turcios*, to get by his pen wherewith to defray his charges for passing to *Zacatecas*, where he hoped to find better convenience for that solitary life, which he so desired. For the further certainty of this his first coming to *Mexico* I will produce a Letter, which *Lewis Zapata* in the Year 1591. writ from the Mines of *Tasco* to the same *Gregory Lopez* to *Sancta-Fee*, where he then was. *Twenty nine, or Thirty Years since dwelling in the street of Tacuba in Mexico, there came a Gentleman from* Spain, *and lodged in my house, clad in Serge; who also fasted that Lent with bread, and water: he was called* Gregory Lopez; *they tell me, you also go by that name. Do me the favour to write, whether you be he, and to commend me to God, &c. Gregory* writ back in the same Letter only these words. *I am he, you mention; and will do what you request me.* A stile, surely, very discreet, and so much more becoming Christian prudence, as it is far from those Complements, and superfluity of words wherein others spend paper, and time, about things of little importance.

Gregory departed from *Mexico* for *Zacatecas*, not out of greedines of wealth, which hath peopled those Mines with a multitude of inhabitants, but out of a desire

ſire of getting that pure gold of Charity, which our Lord Chriſt counſels us to buy of his Majeſty, to make us rich. He ſtaid ſome few days at *Zacatecas*, where, being one day in the chief Piazza of that City, at the time when the Waggons departed for *Mexico* with the Plate, he chanced to ſee the huge confuſion, and tumults of Arreſts, oaths, periuries, threats, quarrells, and debates: inſomuch as that two drawing their ſwords at that very inſtant killed each other upon the place.

This encreaſed his deſire of retiring from the converſation of men, ſeeing what diſorders, and extremities they incurr for a litle earth. And having formerly felt in himſelf a very vehement impulſe, and clear call from our Lord to retreat to Solitude, he changed his coſtly clothes he wore, for a courſe canvas and went eight Leagues further into the Country, to the Valley of *Amayac*, near the *Chichimecos*, whoſe cruelty in thoſe times was much feared by the *Spaniards*. But, being the ſervant of God, he went ſufficiently armed with patience, and having begun the war with inviſible Enemies, the Infernall powers, dreaded not the viſible, Men eſpecially, whoſe inhumanity, and barbarouſneſs, he thought, by Gods grace,

to

to overcome with great kindneſs, and condeſcendence. In this place he with his own hands built a litle Cell, or Cabbin, wherein thoſe very *Indians* aſſiſted him, which continueth to this day: though more properly we may term it an Hermitage, being the firſt, we know of, that was made in *New Spain*. Here he began to lead a ſolitary life in his entring upon the one and twentieth Year of his age. The generous Youth then ſeeing himſelf in the field, or liſts, where he was to engage in ſuch furious conflicts with the enemy; the firſt thing he did, was to put himſelf into the hands of God, and place himſelf under the ſhadow of his moſt faithfull defence, and protection, uſing theſe words. *Lord here I go forth only to ſerve you, and not to make any account at all of my ſelf; if I periſh, on your account be it:* [and meerly for your ſake]. By which words *Gregory* did not mean that his ſoul could periſh by Gods means, he doing on his part what he ought, and was able: for, this could not be imagined of a perſon, naturally, adorned with ſo great an underſtanding; and, ſupernaturally, endowed with ſo much light. But by this manner of ſpeech he expreſſed a heart wholly reſigned to God, and enflamed with the love of his Honour

Honour, that on his account, and meerly for his ſervice, not his own, he came thither, and on the ſame account, if ſo was his Divine pleaſure, there would periſh.

From the very inſtant that *Gregory Lopez* made this Act, he found the favour of our Lord very preſent with him, and began to walk with great courage in the narow path to Perfection: wherein he went not a ſtep back, nor ever ſtopped, nor loſt ſight of that light, and clarity, wherewith God guided him in this way. He armed himſelf with auſterities, and mortifications of his Body; which he macerated with continuall abſtinences: for, he uſed to eat but once a day, though his meal were but ſhort, & of little nouriſhment: (the moſt of his time, it was only *Indian Maiz* or wheat parched, with the *Indians* call *Cacalote*). And this cuſtom he obſerved with ſuch rigor to his death, that on no occaſion, though of dangerous ſickneſs, he ever left it off: He never eat fleſh. If they ſent him in alms ſome ſlices of Beef, he thankfully received them, diſguiſing his abſtinence, but eat them not. His ordinary bread was little cakes of *Maiz*. He ſuffered ſome affronts from the Spaniſh ſouldiers, that paſſed that way to ſeek out the *Indian Chichimecos*,

&

& take them priſoners. Some termed him, a *Lutheran* Heretick, becauſe he did not hear Maſs: not conſidering, that the nigheſt place, where it was ſaid, was ſeven Leagues or 24. Miles from his Cottage; notwithſtanding at the prime Feaſts he went to hear it, and preſently returned to his ſolitude. Others called him fool, for chuſing ſo dangerous a dwelling; telling him. *Methinks, you ſmell of the Grave already.* But the ſouldier of Chriſt little regarded thoſe terrours, for our Lord had imprinted in the barbarous *Indians* ſuch a love, and reverence toward him, that, though they killed with their wonted cruelty the other *Spaniards* there about, when they came to *Gregory's* habitation, they ſaluted him by ſignes, and with ſeverall geſtures, and motions of their countenance and hands, offering him *Tunas* (a fruit that grows there) and ſome Conies: and thoſe who had gotten ſome words of *Latine* ſaid *Deo gratias* to him; ſhewing themſelves as courteous, and civill to him, as if he had been one of their own Nation, or their Brother; and ſo they very willingly helped him to build his little Cottage. Whence may be ſeen, how powerfull good example, and an humble, and milde behaviour is, to conquer, and

ſoften

ſoften the hearts, even of wild beaſts.

I have heard it related for certain, that, *Gregory* once making a ditch for a litle garden he had there, one called *Martin Mroena*, who had a farm not far from that place, ſaw him ſurrounded with Angells, wherupon he came with great devotion, and tears, and told it to his wife *Donna Maria de Mercado* importuning him much to acquaint her with the reaſon of that change, and alteration ſhe ſaw in him at his ret urn.

CHAP. III.

The combats wherewith our Lord in this time did exerciſe him, and the remedies he furniſhed him withall, to bring him off victorious.

ALthough the auſterity of *Gregory* in treating his Body was very great; as likewiſe his ſuffering inconveniences, and want of neceſſaries afforded him occaſion of meriting: yet all this was pleaſant in compariſon of the Interior Exerciſe, wherewith our Lord continually tried him. And though in particular he told me

not

not, in what kind, or way this Exerciſe, and triall was, yet he often aſſnred me, the violence of the Combat was ſuch, that he admired how he had been able to perſevere, and that his hair ſtood an end, when he remembred thoſe times. This he ſaid being now an old Souldier and much experienced in ſuch aſſaults. Upon an occaſion that offered it ſelf he, though very modeſtly, told a Confident of his, that he had a hot skirmiſh with the Devill, and came to a ſpirituall grappling with him; and ſuch was the contention, that therein the blood burſt out at his ears, and noſtrills.

The remedy, he uſed on ſuch occaſions, was prayer, wherein he perſevered night, and day: and it was but neceſſary, for his not yielding to his Enemy, to employ all his ſtrength in requeſting it. Now, among the ſentiments which our Lord for his ſupport, and conſolation, gave him in Prayer, there was one very ſingular in theſe words: *Fiat voluntas tua, ſicut in cœlo, & in terra. Amen, Jeſus.* Which he repeated continually; ſo that for the ſpace of three Years every time he breathed, he uttered them mentally at each reſpiration, without failing, or forgetting himſelf: nor did either eating, or drinking, or diſcourſing with any make him intermit this

Exerciſe

Exercise. And, I asking him if he could possibly remember those words, when he first awaked; he answered me, *Yes*: and that, so duly, that being awake, he breathed not a second time, before he called them to mind. A thing very strange indeed, yet not impossible to *Gregory*, as suting with the great vigilance, and constancy, which our Lord gave him in all that, which he represented to him, to be the divine Will, and advantageous for his Soul.

At the end of three Years, wherein he exercised himself in the meditating, and ruminating on the forementioned words, finding himself much improved thereby, and greatly conformed to the Will of God, in whatsoever his Majesty thought fit to ordain concerning him, the same Lord was pleased to put him upon another Exercise, not so much of words, as works, which was an ardent Love of God, and his Neighbours, wherein that religious Soul setled it self, as in a vertue the most heroical and most acceptable to our Lord. Supported with so solid, and firm a foundation, he went always increasing and ascending from Vertue to Vertue, without ever cooling in this amorous affection of Charity, wherein the Divine

Divine Goodneſs had grounded, and fortified him: as ſhall be ſeen hereafter.

CHAP. IV.

Gregory *goes to the quarter of* Alonſo de Avalos, *and there determines to return to* Mexico, *by advice of Father* Fr. Domingo de Salazar.

Gregory Lopez liked well in *Amayac*, as enjoying there freely his ſolitude, and meeting with occaſions enow to exerciſe Poverty, and Patience, in the want of neceſſaries for his convenience, and maintenance. So that he would not have left that place, had not the Love of his Neighbour (whom he deſired to tender, as himſelf) ſeemed to require it. For, his manner of living in the Deſert being ſo new, and unuſuall in thoſe parts, ſome rude, and ignorant People wondred, he did not hear Maſs on Sundays, and Holydays, having no remote poſſeſſion nor buſineſs in the country, to excuſe him from the Church's Precept: they conceiving only temporall neceſſity a ſufficient diſpenſation herein, and not the particular

Call

Call of God, and inſtinct of the Holy Ghoſt, which drew to the deſert of *Egypt*, and *Nitria*, and other quarters a great number of men, who ſet up the *Monaſtick*, and *Heremitick* life, without having opportunity in one? nay, divers Years, of fulfilling that precept, and others of like nature; from which in the iudgment of all learned, and pious men they were juſtly excuſed. And, though *Gregory Lopez* underſtood this very well, yet he condeſcended to the infirmity, and ignorance of that people; and for avoiding all ſcandall, removed to the Plantation of *Alonſo de Avalos*, where he might hear Maſs.

Alonſo de Avalos received him with much kindneſs, and demonſtrations of courteſy, offering him a Garden, he had, of a very good aire, and ſituation; and, underſtanding, that he never eat fleſh, he commanded his Steward to employ an *Indian* to catch certain litle fiſh for the diet of *Gregory*. He accepted the Garden; but conſented not, that any man ſhonld be ſet on work for him. And ſo the two Years, that he ſpent there, he lived almoſt only upon milk, and curds. At the end of which time (underſtanding, that it was Gods will) he determined to return toward *Zacatecas*. And the night before his departure,

departure, it hapned, that as he was expecting day to take his Journy, at that very time began that great Earth-quake, which fell out in those parts, in the year 1566. and, as *Gregory* was going to open his casement, the beams of his Chamber fell down, without doing him any hurt.

In this his journy, he came to a farm or Mannour of *Sebastian Mexia*, where they gave him good entertainment, which he [staying there for some time] recompensed with his good example, and pious discourses, which made such impression on his Host, that forthwith quitting his curious and costly apparel he clad himself in course Cloath, such as *Gregory* wore: To whom he bare so great love and respect, that he determined to put his Soul and Estate both into his hands, that so he might take charge and dispose of all according to the great prudence wherewith he perceived God had endued him. But he suspecting as much, and understanding that *Sebastian Mexia* was to dy shortly, judged it not expedient for him to charge himself with anothers estate, who, (the freer to serve God) had quitted his own: and so, to the great grief of all there, he went on his way toward *Zacatecas*.

At that time went preaching in the Mines and Towns about *Zacatecas Fr. Domingo de Salazar* an eminent person of the *Order* of *Preachers*; who by the familiar converse he had with *Gregory* took such affection to his good Spirit and manner of living, that he earnestly requested him to go to the Covent of the order of St. *Dominick* at *Mexico*, where he would procure him a cell and maintenance, there to lead his Life with the more quiet and security, employing himself all alone in Prayer, and the exercise of his vocation without totally depriving himself of the benefits and advantages which a Life in community (of *Religious* especially) carries with it. *Gregory*, conceiving that course was no hindrance to that which our Lord had discovered to him, of addicting himself to Prayer, and the contemplation of Divine things, determined to follow the counsel a man so learned and so much a Servant of God, as Father *Domingo*, gave him; and accepted the convenience and charity offered, and returned back to *Mexico*, having lived in the parts above mentioned of *Amaiac*, the villages of *Avales*, and *Mexia's* Manour about seven years; with two months that he served a certain man on the occasion I shall now relate. He

He was apparelled, as hath bin said, in thick course cloth, and having with time worn out his clothes he was minded to look out some service thereabouts to get what might supply him to cover his nakedness. He came to a rich Farmer who willingly entertained him, and gave him charge over those of his family, to instruct them, and employ them in their several offices. This *Gregory* did on the one side with so much care and diligence, on the other with so much love and humility, that he made them all astonished at his rare vertue, enamoured with his excellent conversation and company, and desirous to have him ever with them. But he, having in two months gotten enough for his poor clothing went thence, leaving them in great sorrow at his departure, which they could not prevent either with intreaties, and tears, or with mony, which they offered him.

During the time that *Gregory* lived in the Desert, great were the terrours wherewith the Devil had laboured to affright him, and make him turn back and desist from his holy purpose: somtimes with the yells, howlings and roaring of the wild beasts of the field, otherwhiles with the cruel murders the *Indian Chichimecos*

every day executed in those parts on the *Spaniards*: otherwhiles he assaulted him with sundry temptations interiour, and therefore the more subtile, and dangerous. In all which he presently had recourse to his Prayer and the Armes our Lord had shewn and given him for his defence: which were this total resignation wherewith he put both himself and his affairs into the hands of God. He repeated those words, wherein he had found so much light, and erudition, *Fiat voluntas tua, &c*; and prostrate on the ground before the Divine Majesty he said; *Lord thou art a Father, and every thing is done in thy presence, and with thy will.* With this he recovered new forces to go on in his Way.

He lived (as is said) in great Poverty, yet never asked alms in all this time, or afterward in his whole life; but, committed all to the divine Providence ate what they freely, and voluntarily gave him, without asking: and, when this failed him, he got his living by working. He passed many days with parched *Maiz*: and a whole *Lent* only with Purslane; from whence began that great weakness he had at his Stomack, which gave him occasion enough of meriting all his Life. He

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ſomtimes uſed Corporal exerciſe in a little Garden: though the herbs he ſet, and cultivated, he ſcarce ever ate of, but in much charity gave them to ſuch as paſſed by. He every day read a certain time in the Holy Scripture; and ſomtimes his Lection was in S. *Pauls* Epiſtles, in *Spaniſh*, before they were forbidden. Of which elſwhere more at large.

CHAP. V.

He returns to Mexico; *and having bin at the Covent of* S. Dominic, *goes thence to* Guaſteca, *to continue his ſolitary Life.*

AS ſoon as he came to *Mexico*, he repaired preſently to the Covent of the *Dominicans* to Father *Dominic de Salazar*, to aſſiſt him, as he had promiſed, in procuring him a Cell, in that holy Houſe. But, he being not at preſent in the City, *Gregory Lopez* partly declared his intention to ſome very grave and learned Fathers of that holy Order, who anſwered him, it was not poſſible to grant him a Cell, without taking the *Religious*

habit too, which they offered him with much gladneſs, and the joy of all. So, having ſtaid there ſome days expecting his Patron, on whoſe word and favour he relied, and being informed by them about his not returning ſo ſoon, and that, when he came, he could not obtain his requeſt, upon this likewiſe perſwading himſelf that his vocation was not to live in Community, but ſolitary, he departed from that holy company to the grief of the Fathers, and himſelf, for leaving ſuch pious Company.

Thereupon, conceiving it more proper for him, and in a manner neceſſary, to follow his firſt vocation, and the courſe, our Lord had ſhewn him, and in which he had proceeded ſo far, to the great improvement of his Soul, he reſolved to go to *Guaſteca*; which they deſcribed to him for a vaſt countrey, unpeopled, but abounding much in wild fruits, whereon he might live. This place *Gregory Lopez* made choice of, to continue the exerciſes of his ſolitude in: and, though he might juſtly fear this preſent courſe, by reaſon of his infirmities and weakneſs of Body, yet he more feared the being chargeable to his entertainers and hoſts: a thing, wherein he was ever very cautious, and diſcreet.

So,

So, putting his whole confidence in the Divine Providence, he ſettled there, till God otherwiſe diſpoſed of him. He lived upon fruits, herbs, and roots of the Field: he valiantly fought the battels of the Lord, continuing the exerciſe of the Love of God, and his Neighbour, wherein (as we have ſeen) the Divine Bounty had founded him, and advanced him very far.

CHAP. VI.

Of a great Sickneſs he had: and how ſome about this time conceived an ill opinion of him; but others much eſteem and admire him.

GRegory Lopez could have continued in this Wilderneſs of *Guaſteca* all the reſt of his life, had he diſcerned it to have been Gods Will: which his Majeſty ſhewed it was not, by means of a very dangerous Bloudy-flux, he ſent him, which he endured alone, many days, with ſuch inconveniences, as may be imagined, in ſo great want of all things neceſſary

ceſſary for his cure, and likewiſe for his ordinary ſuſtenance. But it pleaſed God that a Prieſt of very exemplary vertue, called *John de Meſa* (who without any ſtipend taught thoſe people, liberally beſtowing his Eſtate on the Poor and needy) had notice of his neceſſity, whereto he applied a remedy with great Charity: ſending inſtantly for the Sick Man, and providing for him in his own houſe with all care, and tenderneſs.

He was brought extreme low with this Sickneſs; ſo that being very weak, as having not been able to eat any thing for many days, he fell into a ſleep, out of which he awaked ſuddenly with ſome ſtrength and appetite to eat, and within a ſhort time regained his perfect health. Yet notwithſtanding this his good Hoſt would not conſent that he ſhould return to the Deſert, but kept him in his Houſe near upon four Years, with very great edification both to himſelf, & the Neighbours about, who upon the report of his excellent qualities came to ſee him. Though he never diſcovered to any, who he was, nor what his Vocation, nor the Mental Exerciſes, he uſed, his meer good carriage, and exterior compoſition gained the admiration, and affection of di-

vers. Notwithstanding there wanted not some, that looked upon this with another kind of eye, and likewise framed a different judgment of *Gregory's* manner of proceeding. For, he having, as they imagined, no work, or exercise to employ himself in, they judged him for a Vagrant or unprofitable person. And the suspicion went further: for, some took him for an Heretick, though they saw him then present at Mass, and obedient to the other external obligations of a Christian, as well as the rest. And, because on this occasion I had the first notice of his manner of living, I will here set down the relation which was given me of him.

There came about that time from those parts to *Mexico* a Priest, and among other businesses entrusted to him to treat there one was; That thereabouts lived a man, who was much suspected to be a *Lutheran* Heretick, because he carried no Beads for his prayers, nor used other signs, by which good Christians are wont to express their devotion and a sound mind. I asked him, whether the party spoke well in matters of faith; and if his practice were suitable: He told me, he seemed very knowing, as to the doctrine

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of faith, and had all the Bible by heart: as to his practice, he was a person blameless, he kept almost always alone, as though he had extraordinary business, yet never acquainted any therewith. He continues long, saith he, in the Church, and we cannot extort from him what his Country is, who his Parents, and Kindred; he treats of nothing of the World, as though he had never lived in it. I familiarly replied, that I would not have the Priest like *Heli*, who mistook for an effect of Drunkenness the change *Anna* discovered in her looks, when she prayed weeping bitterly before God. If you should see a Thief without his Beads, you would not thereupon take him for an Heretick, how much less then a person of so good life, so well read in Scripture, and whose conversation seems to be only with God? The Priest satisfied with this reason answered, that what I said he approved of, and that he must needs be a very good Man: adding, I have a mind to carry him a hat, for, he wears none (perhaps because he hath none), and will forbear from informing the *Inquisition* against him, as I intended. This passed betwixt the Priest & me concerning *Gregory Lopez*, of whom till then I knew nothing;

thing, nor did I then know his Name: though, by the aforesaid relation, I had a good opinion of his manner of life, our Lord laying a beginning, without my understanding so much, for the great favours and mercies, which his Divine Majesty by means of this his Servant was to do me; as shall be shewn hereafter.

CHAP. VII.

After four years spent at Guasteca, *too much known, he removes to* Atrisco: *and from hence for the same cause to the Sanctuary of our* Lady of Remedies; *where, upon new complaints made, he is examined (as before in* Atrisco*) by the Commandement of the Arch-bishop, touching his Spirit and manner of Life; who remains much satisfied with the Relation thereof.*

THe desire *Gregory Lopez* had of not being known, and the great care he used in concealing his Spirit, and heroical Vertues, made him shift his station,

ſtation, in imitation of the ancient *Hermites*; who, fearing to be known and honoured by men, travelled often from place to place. So, having lived in *Guaſteca* about four years, and ſeeing himſelf much known, and generally eſteemed by the *Indians*, and *Spaniards*, through inſtinct of the Holy Ghoſt (for, it is conceived, he thereby always changed his ſtation or aboad) he departed for *Atriſco*; and a League off the Town, before his entrance into it, God preſented him to a man of quality, by name *John Perez Romero*, who in his houſe afforded him a Lodging, and every thing neceſſary for his maintenance. He liked here very well; for, his Entertainers were very good Chriſtians, and profited themſelves by the good counſels, and the example, he gave them (this being the thanks and requital our Pilgrim made them that entertained him, and wherever he went.

The temper of the Country was very grateful to him, and the rivers, brooks, and freſh aire of the Fields, ſuch as might contribute much to devotion and recollection. Yet it was not our Lords will he ſhould live there above two Years. For, the ſower of tares, and Enemy of

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our welfare uſeth to obſcure and bury the Vertue, and light, which ſhine and enlighten us, that others may not profit, nor go forward in the ſervice of God; as did by his means the Hoſts of *Gregory*, and many of the Neighbours about.

To compaſs his ends, the Enemy uſed for his inſtrument certain Religious Perſons that lived there, none of the learneder ſort, though well-meaning, it is likely, and zealous, but not *ſecundum ſcientiam*. Who, ſeeing ſo great mortification and compoſedneſs in ſo young a Man, and ſuch admirable wiſdom, vertue, and ſpirit in one unſtudied, and wearing no habit of any Order, wherein he might have acquired ſuch excellent qualities, were greatly ſcandalized, and feared where was nothing to fear, and, forgetting that ſaying, *The Hood makes not the Monk*; and what the Prophet ſaith, *Bleſſed is the man whom thou ſhalt inſtruct O Lord, and teach him out of thy Law*; Pſal. 93. 12. they ſo aggravated the matter before the then *Archbiſhop* of *Mexico*, that his Lordſhip thought it neceſſary to make very particular information for diſcovering the truth; which being juridically done, he declared with great ſolemnity by publick ſentence the extra-

extraordinary piety, innocence, and vertue of *Gregory Lopez*.

He having by this gained a greater reputation of Sanctity in the opinion of all, ſtraight asked the leave of *John Perez Romero*, and, departing from him, and all his Family, and thoſe quarters, grieved for the loſs of ſuch holy and ſo edifying company, he took his journey toward *Mexico*. And from a place near *Teſcuco* lifting up his eyes he eſpied on the other ſide of the City the Houſe and Sanctuary of *our Lady of Remedies*; and, thinking there might haply be found ſome lodging there, where he might live in the proſecution of his ſolitary life, he made toward it, without entring *Mexico*; and, perceiving the Houſe was dedicated to the *Mother* of God, he rejoyced exceedingly, and purpoſed to continue there in the ſervice of the Queen of Heaven. God directed all this for the good of many ſouls there, who profited much in vertue by the behaviour and diſcourſes of *Gregory*.

For ſome Months at his firſt coming none knew who he was, and ſcarce any heeded him: for, being extreme wary of not diſcovering outwardly the favours God inwardly did him, ſeeming rather

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in his exterior a simple man, of weak parts, and little understanding, there was none that resorted to him, or that light upon that treasure, which God had hid in this Solitude. Hereupon he suffered great necessity and lack of maintenance; so that I understood he lived there many days only upon wild Quinces.

Yet after some space they began to observe him more, certain devout persons from time to time, when they kept their Novendials there, inviting him to dinner. They marked diligently and exactly the new attire, and manner of life of their Guest. Some were edified with his conversation and carriage, others were affraid of it; judging it somwhat suspicious to leave the common road wherein most went. Others less advised thought him a man of ill life, and a concealed Heretick, abhorring him, and shunning his communication and company; and in this particular he suffered much with very admirable patience: though I have not been able hitherto to learn more particularly the notable things which there befell him.

The news of this came to the *Archbishop's* hearing, *Don Pedro Moya de Contreras* of happy memory, who, as became

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so vigilant and careful a Prelate, desired to be informed concerning the life, and manners of *Gregory Lopez*, and the Spirit that guided him.

About this time I went to our *Lady* of *Remedies* to see him; and by the discourse I had with him I was much satisfied concerning his Spirit, and accounted him a man of solid and well-grounded vertue. I gave this relation to the said Arch-Bishop, telling him, this was my opinion. His Lordship, for the further satisfying himself, and better discharging his office, intended to examine this business more particularly. So he enjoyned Father *Alonso Sanchez* of the *Society* of *Jesus*, a man of great piety, and learning, much addicted to spiritual matters, and experienced therein, purposely, and with all diligence to examine *Gregory Lopez*, making (as they say) an Anatomy of him, and to consider his employments, exercises, and manner of proceeding. With this Commission the said Father went to our *Lady* of *Remedies*, spending much time with *Gregory*, and asking him very particular questions concerning the Catholick Faith, his own customes, and Spirit; to all which he answered with such caution, and humility, and in so few words, that he left

left him ſtill more in ſuſpenſe, and doubt, and more deſirous of getting the truth out of him. Therefore, thinking any other courſe was but loſing time, he reſolved to ſpeak plain to him; And ſo with a grave, & ſevere aſpect he thus beſpake him. *I deſire to be free with you*; *My Lord Arch-Biſhop ſends me to take cogniſance of his Sheep: anſwer me clearly, and plainly.* To which *Gregory* replied: *It is very fit, I ſhould obey my Paſtor, and Prelate, and your Reverence in his name.* Having premiſed this, he began anew to ſift him from top to bottome; asking him many, and very ſubtil queſtions in matters of our holy Faith, and Chriſtian doctrine: to all which he anſwered clearly, and diſtinctly, grounding his anſwers on the Holy Scripture, and relating the Hereſies, that had riſen againſt the Catholick truth, telling the times, and principal heads of the Arch-Hereticks, together with the Saints, and Eccleſiaſtial writers, and Doctors, that have impugned, and written againſt them.

This he did with ſuch weight of ſentences, and gravity of expreſſion, that the Father remained aſtoniſhed. But he much more wondred at the excellent ſolutions he gave to all thoſe doubts, and

to objections he propoſed to him, about his Spirit, and manner of Life: perceiving in him a rich ſtock of divine and humane prudence. Hereupon the ſaid Father was not only well ſatisfied of the excellent Spirit of *Gregory*, but alſo much affected and taken with him.

Of all this he gave the *Arch-Biſhop* a relation and account; and his Lordſhip was exceedingly pleaſed, that a man of ſo great vertue, and Spirit, had coyned himſelf to his flock; and from thence forward he cauſed him to be much made of and often viſited; my ſelf being the Meſſenger and internuncio.

The firſt time that I ſpake with the Archbiſhop, after Father *Alonſo Sanchez* had given him an account of his commiſſion, his Lordſhip told me, that, among other things, which the Father ſaid to him, in favour and approbation of *Gregory Lopez*, were theſe words: *Truly, my Lord, in compariſon of this man, I have not begun my ſpiritual A. B. C.*

CHAP.

CHAP. VIII.

For gaining better health he is removed to the Hoſpital of Guaſteca; *and the interior and exterior Exerciſes, wherein he there imployed himſelf.*

TWo years had *Gregory Lopez* continued in the holy Houſe of our *Lady of Remedies*, when he felt himſelf very weak, and tortured with pains of the Stomack, and the Colick; by reaſon of which indiſpoſitions the cold and ſtrong winds, that commonly blow in thoſe high countries, were very ill for him: ſo that, for want of health, his removal was neceſſary to the Hoſpital of *Guaſteca* which is in the Marquiſate of *Valle*, twelve Leagues from *Mexico*.

As ſoon as the Archbiſhop underſtood of this reſolution, he ſent him a Horſe of his own Stable, and ſome cates, together with a Servant to attend him and ſerve him in his journey.

We departed from our *Lady* of *Remedies* for *Guaſteca*, *Gregory Lopez*, the

Archbiſhop's Servant, and my ſelf, in the year 1580. and ſo great was the eſteem which they held him in, who had converſed here with him, that at his departure they all ſtrove to get ſome of his poor Houſholdſtuff, which was at preſent two or three Sheepskins, that ſerved him for a bed, and a Pitcher to keep water in. And, though I intended to get one of thoſe Sheepskins, I could not obtain it, notwithſtanding I was *Curate* of the *Cathedral*, and ſo well known of all; ſuch was the affection and devotion wherewith the pious people deſired them.

I left *Gregory* on his way to *Guaſteca*, that I might not be wanting to my charge at *Mexico*. He, attended by the Archbiſhops Servant, ſo ſoon as arrived there, was received by Brother *Steven de Herrera*, though the accommodations could not be great, by reaſon of the poverty the Hoſpital ſuffered in thoſe its beginnings. He placed him in his own Lodging, with order to allow him neceſſary maintenance, and not to employ him in any thing at all. The Brother performed toward him all offices of Charity, which he uſed toward thoſe that came thither. For, though the number was great, by

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reaſon of the pleaſant temper of the aire, excellent for recovering of health, and the Hoſpital then had no revenue ſufficient for maintaining the Poor, nor houſe to lodge them in, nor meanes to build with; yet it was never wanting competently to ſupply them both for their cure, and relief.

A thing indeed, which viewed only with humane eyes may ſeem impoſſible, and too extravagant. Yet ſuch was the courage of *Bernardine Alvarez*, the Founder not of that Hoſpital only, but likewiſe of that of the *Convaleſcents* in *Mexico*, and of many others which are diſperſed over all *New Spain*, that he deſerved moſt happy ſucceſs, proſpering both in his relieving, and curing of many. I remember, that, when I asked this great Servant of God his conſent, that *Gregory Lopez* might be admitted into that Hoſpital, he anſwered me; *I would to God*, Father Loſa, *I could bring to my Hoſpital all the Poor in the World; for, I have very great confidence in* Jeſus Chriſt, *that he would keep them all: be it as you deſire, with all my heart.* And in effect it is ſeen, how well grounded on the Divine providence that work went; ſince, within two Years after it was founded, there was in

that Houſe of *Guaſteca* proviſion for ſeventy and five Perſons; and from thence forward it hath ſo far increaſed, that God keeps a Table in that Deſert for all ſorts of poor and neceſſitous; Men, and Women; *Spaniards*, or *Indians*; who come for cure to this Hoſpital, not only out of all *New Spain*, but likewiſe from *Guatemala*, and *Peru*, for the good entertainment they find here, and the plenty of all neceſſaries for their health, and refreſhment, and the great charity and care wherewith they are looked to; ſo that almoſt all thoſe that go thither with Incurable Diſeaſes in a ſhort time recover perfect health. This, in brief, of this famous Hoſpital; becauſe I conceive, that *Gregory Lopez* his being there at its beginning was no ſmall cauſe of its increaſe.

Here then our *Gregory* had his maintenance certain under the title of Voluntary Poverty, and being alſo diſcharged of all cares (though temporal things never diſquieted him) he employed himſelf wholly in Divine Contemplation, and Mental Exerciſes, perfecting himſelf in the Love of God and his Neighbour, wherein ſo many Years before he had laid the foundation. But, though his

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Exercise was the same, the improvements therein every day were very different. He was all day retired in a Chamber apart. He went forth on Sundays, and Holidays, and some Week-days to hear Mass; and this in the Hospital-Chappel; and, if sometime Mass failed there, he went to the Monastery of *St. Dominic* to hear it. And, though that place was so very delightful, by reason of the many and good springs, the fields, woods, and prospects, yet he never went forth to see them, all the time he lived there, save only once, and that at my instance.

He seldome visited the Sick, because by reason of his great weakness and tenderness of constitution the ill smell, proceeding from the contagious Diseases that are cured there, did exceedingly hurt him. For this reason there wanted not some of those who attended the Hospital which murmured against him (it being no news for *Martha* to complain of *Mary*) as a shallow, impertinent, and idle Person. But those that attentively considered the actions of *Gregory Lopez* judged far otherwise of him; for, they found by their own experience that Almighty God favoured and assisted them by means of his Prayers, and that there-

by their bodily ſtrength was increaſed to help the ſick day and night. They alſo perceived the great gift of Counſel God had conferred on him, wherewith he comforted, and calmed thoſe, that in their afflictions and troubles repaired to him. He had a ſpecial talent in pacifying, and chearing many of the Sick, who either through their ill humour, or the violence of their diſeaſe, were ſo cholerick and peeviſh, that the Infirmarians could not endure them. So that, theſe things well weighed, he was no ſmall benefit to the Hoſpital; eſpecially being one that had no office, or charge to meddle with any thing therein; for, he was never one of thoſe Brothers, called of the *Convaleſcents:* and (as was ſaid) *Bernardin Alvarez* had commanded expreſly that he ſhould not be employed about any thing.

I have obſerved (not without ſome profit to my Soul) that the Devil our adverſary having been worſted in any attempt, or skirmiſh, and (as they ſay) layed his hands on his head, yet uſually returns ſo freſh to the combate, ſo erects his creſt, ſo prepares and excites himſelf, and with ſuch courage renews the encounter, as if he had before been the Victor.

Victor. Hereupon he reassaults the same man, as if he engaged only with our weakness, and there were not with, and within, us the favour of Almighty God, and aid of the *strong one armed, Christ*, so oft as with Faith, and Hope we ask it of him. *Gregory*, as an old Souldier of our Captain *Jesus*, knowing well this sure protection, when I related to him any conflicts internal, or external, answered with the *Holy Ghost, Who is not tempted, what knows he?* † As if he should say, *He knows nothing.*

† Eccl. 34. 9. *Qui tentatus non est, qualia scit?*

About this time that admirable Person *Fr. Peter de Pravia* of the *Order* of *Predicants*, the mirrour and pattern of wisdome, humility, and religion, being first *Reader* in *Divinity*, and *Vicar General* of the *Archbishoprick* of *Mexico*, having refused a *Bishoprick* (whose Soul, I hope in our *Lord*, is, with his *Father St. Dominic* in Heaven, irradiated with very great glory) went exceeding privately to *Guastica*, to enquire into the life, and manners of *Gregory Lopez*: and it is likely that such a one, so free from passion, had sufficient grounds moving him to go so in person to him. In conclusion he made

made a diligent and particular ſcrutiny concerning his manner of proceeding, and life, and found ſo good a report and teſtimony, that from thence forward he bare him a greater reſpect and love. And this I obſerved; though the ſaid Father acquainted me with other things of very great importance and ſecrecy, he never imparted to me his intention in going thither.

I have alſo been informed, that the *Biſhop* of *Guadalaxara* with all care and diligence made enquiry into *Gregory*'s manners, during thoſe ſeven years, which we have ſaid he lived in that Dioceſs. And his Lordſhip underſtood clearly, that, though Satan uſed all his power to obſcure the life and fame of this great Servant of God, yet he always came forth like Gold out of the Cruſible, purer, and more reſplendent

Gregory did another work of no ſmall benefit in that Hoſpital, which was the making a Book of *Phyſick*, extracted from divers experiments, and the great judgment he had in the Properties and natural vertue of Herbs. This Book the *Brothers* found uſeful, and advantageous to them for their curing the Sick; and when they went about all the country to ask

ask alms. And the benefit and good success of those remedies and medicines, which by that Book they applied to several Diseases, was very strange; as if the Author had many years studied *Physick*.

He many times likewise employed himself in making, and mending his poor Apparel; for, in this he had a particular talent; and he cut-out, and made-up all his clothes, even to his litle grey cloke that covered him, except a hat, which he never used, unless he went in a very hot Sun. He made him no new Shoes, but mended them so well, that a pair lasted him above three Years.

CHAP. IX.

By reason of a great Sickness Gregory Lopez *returns to* Mexico : *and from thence goes to* Sancta-Fè.

OUr Lord was pleased to remove this Light, that for a while it might shine in some other parts. So he sent this his Servant a purple Fever; though at first it was not known for such:

He

He with his great courage, mortification, and patience, kept on foot as well as he could for three Days, till the violence of his diſeaſe made him content to be treated like a Sick man. He was let blood above fourteen times, which, in one ſo weak, was enough to have put an end to his life. But our Lord kept him for an inſtrument of his greater glory, and the profit of many. So that, although he was brought extreme low, the Divine Bounty reſtored him, but his ſickneſs left behind it ſome very troubleſome remainders, among which a great inflammation of the Liver, and a little lingering Calenture, that was not quite rooted out.

This forced him to remove to a colder Climate, namely to a Town three Leagues from *Mexico*, called *S. Auguſtine*. He lodged in the houſe of *John de Eſcobar*, who had requeſted him at *Guaſteca* to come thither. From whence he writ to me, giving me notice of his arrival; this Letter I received having my foot in the ſtirrup to go to ſee him in *Guaſteca*. I went to *S. Auguſtin's*, where I found him very weak, and ſtraitened for attendance and looking to. So, not thinking it fit upon good grounds to leave him in that place, I brought him with me to *Mexico*, and

and kept him in my Houſe ſome Months whilſt he was recovering; who alſo helped many devout and ſpiritual perſons, that came to viſit him, and conſult with him about their affairs. And he did ſo much good in this place, that it might be evidently diſcerned, that our Lord for this purpoſe brought him to this City: though all the time he lived here he went not out of my houſe, ſave to the *Colledge* of the *Society* of *Jeſus* to hear Maſs; not even to the *Vicetroy*'s Wife, the *Marchioneſs* of *Villa Manrique*, who much deſired to ſee him, and intreated me three ſeveral times to bring him to the Palace; he excuſed himſelf to me, ſaying, that neither he needed the *Lady Marchioneſs*, nor ſhe him. This proceeded from no ſmall courage and diſintereſt, eſpecially in a time when the *Marqueſs* was honoured much, and the *Marchioneſs* much obſerved, and reſpected by all. Indeed ſome Years after *Gregory*, hearing that the *Marqueſs* was much troubled at a meſſage that came to him out of *Spain*, ſaid to me: *Now I would viſit the* Marchioneſs, *if ſhe ſent for me.* And yet the *Marqueſs* and his *Lady* were then in *Teſcuro*, and *Gregory* at *Sancta-Fe*: whereby may be ſeen, how much a ſtranger he

was

was to the ceremonies ordinarily used among men; inasmuch as he denied the Visit in a time of prosperity which with ease he might have performed; and in time of adversity offered it himself, though it would have cost him a journy of above fourteen Leagues going and coming.

He was not perfectly recovered in *Mexico*, nor quit of his lingering Calenture; his weakness was great, and his appetite to his meat small. On the other side he sighed after his beloved Solitude: though he had most strictly observed it at my house in *Mexico*. Yet notwithstanding the commodiousness of the Country more pleased him. Whereupon I went about very carefully to seek out some place nigh the City, where he might enjoy his Solitude, and I often visit him, and some way relieve his Sickness and poverty.

Whilst I was thinking thus, our Lord so ordered, that one day we two went forth to see a litle Village called *Sancta-Fè* two Leagues off *Mexico*; the government whereof belonged to the *Dean* and *Chapter* of the Church of *Mechoacan*. It seemed to us very fit for our purpose, by reason of its good temper, and healthful

aire,

aire, the green trees, and fresh springs, things that use to make solitude more grateful: Though *Gregory* little minded these delights, his conversation being altogether interior, as we shall shew in another place. I communicated this business with Doctor *Hernando Ortiz de Hinoiosa* first Reader of Divinity, and *Canon* of the Cathedral of *Mexico*, Bishop Elect of *Guatemala*, who was at that time Rector of *Sancta-Fè*; Who, as became so pious a man, and one forward to advance and promote all good very freely gave *Gregory Lopez* leave to dwell in a house somwhat distant from the Town, seated upon the river that runs to *Mexico*. He commanded also, that the *Indians* should provide him diet at the charge of the Hospital erected there, which likewise belongs to the Church of *Mechoacan*.

Gregory Lopez having obtain'd this Licence from *Doctor Ortiz* went to that Retreat the 22th. of *May*, 1589. on Monday in *Whitsun-Week*: where he continued his exercises of Prayer, and Contemplation to his Death: as shall be shewn hereafter.

CHAP.

CHAP. X.

Of the Life Gregory Lopez *led in* Sancta-Fè; *and his daily Exercises.*

THis Manſion was new to *Gregory*, but very commodious for his Spiritual Exerciſes, which were not new, but the ſame wherein God had placed him at the firſt, though ſtill with greater advancement.

He lived alone in that little Cottage about ſeven Months without converſing with any, though as oft as I could I viſited him; and ſomtimes, as I think, ſome other devout perſons: who, when he went on Holy-days to hear Maſs at the Pariſh-Church with thoſe of the adjoining Quarter, were much edified to ſee him: on which occaſion ſome time or other they reſorted to him.

By theſe frequent Viſits I made to him his great ſtock of vertue and ſpirit every day diſcovered it ſelf more to me, which made me very deſirous to live in his company. I beſought our Lord by my own

own and certain Religious Persons prayers, that his Majesty would let me understand his most holy will; since, in the judgment of many, the employment that I had in *Mexico* was some way profitable, and to Gods service. For, I had above twenty Years been Curate of the Great Church, and took the charge of the bashful Poor, whom I supplied with necessaries the space of ten Years and more, out of the Alms I continually asked to this purpose. For which cause my Superiors much doubted whether it were fit to permit me to retire to a Solitary life. But at the last our Lord was pleased so to direct, that I determined this course was expedient, and my Superiors consented to it, and gave me leave, which till then they denied me.

So I came from my residence to this Town of *Sancta-Fè* at *Christmass* that very Year 1589. where I enjoyed the company of *Gregory Lopez* till his death; accurately observing all his actions, and words, eying him very narrowly night and day, to see if by familiarity and common converse I could discover any thing contrary to the good opinion I had of his eminent Vertue. But I was so far from that, that I became much more confirm-

ed in the conceit I had entertained thereof; which so increased in me, that every day his spirit seemed to me more admirable, his vertues more heroical, and his conversation more celestial.

During this time, I understood and learnt from himself many of those things mentioned in this Relation; though he never set himself purposely to speak of his own manners, except on divers occasions, when haply it appeared necessary for my profit, or that of others. And, this happening seldome, and unexpectedly, and I never heeding the recording it, nor thinking to out-live him so, as to be able to write of him, hence that which is here related, in comparison of what is omitted, is very little: and also those admirable things which I observed in him can hardly be well ranged in an historical discourse. Only I notify here that his life was so uniform, that what he did one day he did another; and by this rule and line he passed Months and Years: I will therefore make a brief recital of his spending the Day, and Night, that thereby some of the great Vertue he had may be collected and appear.

At break of Day he opened his Chamber, Window to begin to dispose and order

der the works of the day; and, washing his hands and face, at the beginning of day-light he read in the *Bible* a litle above a quarter of an hour, and presently shut the Book. The end of this his reading was only because it was the Sacred Writ, and God gave it him to read; and also that what he well understood not at one time he might at another; Especially for that he always bare such a respect and reverence to the Divine Writ, that upon the reading thereof he grounded that he was to do in the day; and this he did so duly, and constantly, that a few days before he died he said to me: *These ten days I have not read in the Bible; I do not remember, that I have omitted it so long at any time, since I betook me to a Solitary life.*

After his reading the *Scripture* followed an Exercise so internal, and secret, that from no exterior signs could the quality of it be discovered, whether it were Prayer, or Meditation, or Contemplation; whether it were about things sorrowful, or joyful; whether he were active, or passive; whether he spake with God, or God were speaking with him. Only it may be concluded by his great modesty, and the composedness of his thoughts, by

the ſerenity and gravity of his countenance, that he was continually in the preſence of God, without ever loſing him out of his ſight. And, though he never diſcourſed hereof with others, he told me thoſe things concerning it which I have written already, and ſhall write hereafter: and likewiſe, on an occaſion which I will relate, he diſcovered ſomthing thereof to *Don Fr. Domingo de Salazar*, then *Biſhop* of the *Philippines*, who returning thence to *Mexico* for *Spain* came on purpoſe to *Sancta-Fè* to viſit *Gregory Lopez*, with whom he had formerly had very great familiarity, as was ſaid in the fourth Chapter. When, among other queſtions that this Prelate asked him, one was, that he would tell him what exerciſe in his ſpirit he uſed, and what God then employed him in? To which he plainly anſwered, *That his exerciſe was to love God, and his Neighbour.* Whereto the *Biſhop* replied: *Indeed you told me theſe very words in* Amaiac *now five and twenty Years ſince: How is this? Have you been always practiſing one thing? Gregory* anſwered: *I have ever done this; though there is difference between the work done then, and now.* Whereby it is manifeſt, that the Preſence of God

practiſed

practiſed by *Gregory Lopez* was in no dry and ſterile way, but accompanied with an intenſe Love of God, and jointly of his Neighbour; which is the end of all the Divine Precepts, and the top of Perfection attainable in his life. In this he ſpent all the forenoon and afternoon, and moſt of the Night. Theſe were his Prayers, theſe his meditations, and this the daily bread whereon that devout ſoul lived. And, though it be true, that he employed himſelf herein all the day, yet I obſerved, that on Mornings chiefly he was more abſorpt in this Exerciſe, and tranſported, as it were.

He kept not, herein, any conſtant place, nor any ſet poſture of Body that he ordinarily uſed. He was moſtwhat in his Chamber either ſtanding, ſitting, or walking; unleſs when ſomtimes he went a while forth into a *Corredor* or Gallery near his Chamber to enjoy the Sun. He could not kneel in his latter time by reaſon of his great weakneſs of Body.

At Eleven we two dined together with ſome other Gueſt, if any were; for, *Gregory* was ſtrange to none, eſpecially if the perſon were Religious, or pious. At Dinner we diſcourſed ſomwhat of God, or of ſome natural things, out of which

he ever extracted Spirit; taking from them a ground for very sublime doctrines. After Dinner we continued a while the same discourses; and, when there was any Religious man to make a third, it was strange to hear how appositely *Gregory* would speak; though he almost never began the discourse, nor said any thing, unless asked, or when the present occasion required it.

Other times I read to him at the table the lives of the Saints in *Villegas* his *Flos Sanctorum*, or the *Chronicle* of *S. Francis*, *Pratum Spirituale*, and other such like books: and this custome lasted above two Years. This ended, which was a kind of recreation, he retired to his Chamber, continuing his union which neither with eating, conversing and discoursing, nor with any other divertisement, or exteriour employment was interrupted. He never slept adays; and so had more time for his conversing with God.

If in the afternoone (for it seldome on mornings) any visit were made him by one that desired to conferr with him in private about his affairs, he denied none access, without exception of either times, or persons. He counselled all, com-

comforted all, offered all his help with our Lord; so that in these last years he was more frequented, not by the vulgar only, but especally by Religious and Ecclesiastical persons, men of great learning and authority. There resorted to him also divers Gentlemen, and principall Ladies; somtimes in person, otherwhiles by letter, acquainting him with their affairs, and requesting his counsel, and prayers, for good success therein. But, among others, *Don Lewis de Velasco, Marques* of *Salinas, President* of the *Council,* who had been twice *Viceroy* of *New Spain,* and once of *Peru,* out of a singular affection and respect which he bare to *Gregory,* came somtimes to visit him, and staid shut up with him two or three hours together. He found him of ability to consult with about his affairs; as well those private concerning his Soul, as the general and publick, belonging to the governing the Commonweale, and Kingdome.

In such employments did *Gregory* spend the afternoon, and before Sun-set he retired to his Chamber, and came no more out till Morning. He never used candle-light, from the time he betook him to a Solitary life: so that some were

wont to ask me out of curiosity; *What is it he doth all night without light?* not considering, that his exercise, being interior, depended not on this *material* light, but on the *spiritual*, which he never wanted, night, or day. He eat no Supper, (as is said before): and so was alone in the dark till *Nine and a half*, or *Ten*, when he lay down on a litle Quilt, covered with a mean rugg: and this was the softest Bed he had. For, at first his Bed was the bare Ground, afterward some Sheepskins, and a few years before his Death he, at my instance, accepted a litle thin Quilt, and the rugg I mentioned. On this manner he slept (to my thinking) not above two or three hours of the whole Night: For the rest he spent awake in his Contemplation till day-break, when (as was said) he opened his Window. He used the same emploiments, and exercises the day following, as on the foregoing; and thus spent all those years he lived in *Sancta-Fè*, till our Lord was pleased to take him to his eternal Rest.

CHAP.

CHAP. XI.

Of the Death of Gregory Lopez, *and ſome remarkable paſſages that happened in his laſt Sickneſs.*

IN the Month of *May*, 1596. by reaſon of an ill aire which ſeized him *Gregory* felt himſelf indiſpoſed, and preſently quite loſt his ſtomack, ſo that he could ſwallow nothing but liquids, and thoſe too with great difficulty. A few days after a flux took him, (a diſeaſe very troubleſome, and, in one ſo weak, very dangerous). He would nor let a Phyſician be ſent for, nor cared for uſing many remedies, partly by reaſon of the great experience he had in curing this malady, and partly becauſe he knew the ſtrong medicines, uſually applied by the Phyſicians, would ſooner ſpend that litle vigour and ſtrength he found in himſelf. And, ſeeing how careful I was about his diſeaſe, and how much I deſired, and endeavoured, that ſome remedies ſhould be applied to him, he ſaid to me; *Now, Father*

Father Losa, *let us walk after Gods pace*; As who would say, that conformity and resignation was for such times and not for talking of it, when nothing troubles us, but all goes well with us: it was likewise a usual saying with him; *that Resignation is all Deeds, and hath no Words.*

In this manner he passed some days with the like patience, and fortitude, wherewith he used to bear all sickness; till on *S. John Baptists* day the 24*th.* of *June* I thought fit to give him the B. *Sacrament*; and asking him, whether he liked to receive It, he answered, *Yes*; and that he rejoiced much that it fell on the day of *S. John Baptist*, whom he took for his especial *Advocate* and Patron.

I gave him the *Blessed Sacrament*; and fearing his End was very near I had the *Holy Oile* ready, whenever it needed. For, besides his great weakness, and little stomack, he was troubled with a Hickup very painful, and his pulse beat with intermission. Yet, for all this, so great was his courage, that the same day he received his *Viaticum*, and all the days following he rise, and made his Bed himself, and dressed himself. He always, to his death, rise to the stool; and, though convenience were offered him for saving such a

continual trouble, he would mortify himſelf in not uſing it.

He grew every day weaker, and unable to eat preſerved himſelf meerly with ſtrong waters, which perſons of quality ſent him from *Mexico*, vying with one another as it were. Which, when he conſidered, admiring the ways of God, with great reſentment he ſaid; *Wonderful art thou, O Lord; ſince a man, who in all the world poſſeſſeth not a pin of his own, ſhould, to ſuſtain life, need the waters of Princes, and Kings, and ſhould find perſons to give them him, without asking!*

The Feſtival came of the Glorious Apoſtles *S. Peter*, and *S. Paul*, when thinking my Sick man would not out-live that day, I minded him that it would be ſeaſonable to give him *Extreme Unction*. He was glad that this Sacrament was to be adminiſtred to him on the day of theſe glorious *Princes* of the *Church*, whom he ſo dearly loved, and ever deſired greatly to ſerve. The time being come wherein I was to give him abſolution in vertue of the *Bull* of the Holy *Cruzada* which he had, I bade him to ſeek out ſome ſin, though of former years, that I might abſolve him, and apply to him the *Indulgences* of the *See Apoſtolick*. Whereto he

he answered, that, *Through the mercy of God, he found nothing that troubled his Conscience.* Which is to be understood in the matter of Mortal Sin: Whence may be inferred, that he never committed such, all his life: for, he was not ignorant that none ever lived without Venial Sins, except the *Virgin Mary* our *B. Lady.* It may be also, he then meant that he did not remember any Venial Sin; not for that he never committed any; but because having committed none wittingly, and being asked on the sudden, it was very possible that at that time he remembred none. Hereupon I gave him the Sacrament of *Extreme Unction.* Afterward, importuning him to permit some sheets to be brought, him, a little to mitigate his great pains, he answered; *Now, as one besmeared with oile I may admit them.* And, thinking his death very near, I asked him; *Will you dye now?* Then, speaking to himself, he said; *Now, Nature, wilt thou dye?* By this shewing the compassion and pity which the Spirit had to the Body, or the Superior part of his Soul to the Inferior, and Sensitive. For, this division, and anatomy of the Inward, and Outward Man, and of the parts of both, *Gregory* very well understood,

ſtood, and very ſubtilly diſcourſed thereof.

The bodily pains he ſuffered were ſo violent, that, I once asking him, how he did, and where his pain lay; He ſaid, that, from the ſole of his foot to the crown of his head, every part of him was extremely pained. And, beſides, our Lord on the other ſide afflicted him ſore in the moſt interior and ſenſible part of his ſoul; that ſo both within, and without, he might have more ample occaſion of meriting. Concerning which *I* will here relate one paſſage, as being very notorious in *Mexico*, though I know not whether all recount it with its due circumſtances, and therefore it is fit to declare the truth. I will ſuppreſs the Perſons names, becauſe ſuch, as know them, will eaſily gueſs them; and ſuch, as do not, need not.

Among thoſe Perſons of quality that came from *Mexico* to viſit *Gregory Lopez* in this his laſt Sickneſs there was likewiſe a very eminent *Lady*, Wife to a Nobleman, who ſerved his Majeſty in very honourable place. She gave not ſo good example, as was wiſhed, in the City, both in point of bravery, and immoderate expence, as alſo in playing at Cards,

Cards, wherein ſhe loſt much time, and mony; drawing after her ſome other Noble Women, who, under her wing, adventured to looſe the reins to this vice, without their Husband's being able to hinder them. Now, this *Lady* came to *Sancta-Fè*, the third of *July*, ſeventeen days before *Gregory* died, to viſit, and cheriſh him. For, though, in the things mentioned, ſhe was ſomwhat faulty, yet, in works of mercy and pity to the poor and afflicted, ſhe was ever very much famed.

As ſoon as I heard of her coming, I ſent her word by means of a certain Friend of ours, that came with her, that ſhe was not to enter within this houſe, who had benefited ſo little by the prayers, and labours uſed therein: ſince, having been here before, ſhe had not left gaming, nor removed the ſcandal which ſhe gave thereby, being a kind of martyrdome to a perſon of that eminency that her Husband was of, and therefore ſhe might return to *Mexico*; for there was no means of ſeeing the Sick Man; nor did he deſire to receive her Alms. She made divers replies, and, in this diſpute, three or four hours were ſpent in meſſages ſent to and fro, without my conſenting

ting that they ſhould come to viſit him. So, whilſt ſhe expected my laſt reſolution and anſwer, this our Friend, I ſpoke of, and others aſſured me, ſhe came with a great deſire to amend, and quit idleneſs & gaming, & that therefore it would conduce much to the furthering her entire converſion to comfort her, and comply with her ſo vehement deſire. Wherewith I was pacified, and meant, ſhe ſhould ſee him.

As ſhe entred at the door one of her Sons told her, *Father* Loſa *was reſolved, you ſhould not come within this door.* Whereto ſhe anſwered, *He hath reaſon, but I will amend.* Then, beholding *Gregory*, ſhe much pitied his miſery, and began preſently with her own hands to ſerve him kneeling by his Bed-ſide, and to dreſs his Meat, wherein ſhe had a ſpecial faculty; though a better, in earneſtly recommending her ſelf to the Prayers of *Gregory*, and uſing in time that good ſeaſon which was almoſt gone. That time ſhe ſtayed here ſhe was forenoon and afternoon a great while with the Sick Man, beſeeching him on her knees, and with lamenting tears, to recommend to our Lord and take charge of her ſoul.

Hereupon ſhe began to feel a great alteration

teration in her Mind; for, now ſhe delighted in treating of Divine matters, and of amending her life, and there immediately burnt a pack of Cards, that ſhe brought in her ſleeve to paſs the time with, and came to me to Confeſſion; from which time I diſcerned an advancing in her ſoule. In fine, a few days before ſhe was to return to *Mexico* having, as ſhe uſed, requeſted the Sick Man one morning to aſſiſt her with our Lord, ſhe turned to me very chearful, and ſaid: *Father* Loſa, *bear me witneſs, that Father* Gregory Lopez *hath promiſed me, when I dy, to come, and conduct my ſoul to Heaven, becauſe I know not the way.* And turning to *Gregory* ſhe asked him: *Do you promiſe me this?* Whereto he anſwered; *Yes, I promiſe it you.* After this conference enſued two things very remarkable: One, that the pains, and croſs which our Lord inflicted on *Gregory*, increaſed exceedingly; The other, that this Lady was inſtantly ſtruck with the ſame diſeaſe, whereof he died: which notwithſtanding, ſhe ſtayed two days in this Town ſerving, and, as far as her indiſpoſition permitted her, cheriſhing the Sick Perſon, and ſhedding on her knees before him bitter tears of repentance. With this aſſu-

assurance (her malady increasing) she returned to *Mexico*, and at her departure *Gregory* said to her: *Fare you well; for, by reason of the weakness of our bodies, we shall here no more see one another.*

As soon as she came to her house she writ me certain pious expressions, whereby she discovered her Soul was powerfully touched by the Almighty hand of God; and, among other things, she told me, that the Physicians of her Body applied many and good remedies to her, for cure of her disease, yet that which she principally desired and requested was, that the Physicians of her Soul would earnestly recommend her to God. Her malady increased daily, together with a confusion and grief for her sins, and the signes of a true repentance.

After the same manner I also perceived the pains, and torment of *Gregory* to increase; and so, as the *Lady* was very near her end, there came hither *Martin Lopez* of *Gaona* a publick Notary to visit, as he used at other times, our Sick Man, bringing a message from the *Lady*, who intreated him not to forget her. And the same request he made for himself, and his whole Family: whereto *Gregory* answered, as one that had a great load

on him, *I do so; I feel her very heavy upon me.* A thing to me very strange; for, I never observed any matter trouble him, or make him express his grief, except this occasion. To conclude, the *Lady* died, leaving great signes of her Salvation, and giving at the hour of her death so many, and evident tokens of true repentance and sorrow for the evil example, whereby she had seduced others also, that this sudden change was of no less edification, than her former extravagancy and vanity had been of scandal.

When, within a few hours, the news of her death arrived, I told it to *Gregory*; who with some signs of joy said only these words, *God is powerful*, Psal. 88. 9. I asked a Brother of the *Convalescents* called *Manuel Sarmiento*, who never left the Sick Man, whether he had observed any thing extraordinary in him at the time and hour when that Lady's death was told us; and he answered me, he had: for he at that very time saw him transported, and in an Extasy. Whereby I conceived that our Lord was pleased to accomplish *Gregory*'s promise, and that he had been present in spirit at the death of his dear charge, accompanying her to *Purgatory*, that, when he departed this pre-

preſent life, he might take her with him to *Heaven*. Of this I have no certainty, but, according to this relation, it may be piouſly believed.

All this Story I have told, to manifeſt ſomwhat of the great zeal *Gregory* had for ſaving Souls; and the better to ſhew, that the Love of his Neighbour, wherein together with that of God he was continually exerciſed, was not a meer Speculation or Caſtle built in the aire, but that he took much to heart the ſpiritual loſs of Souls, and with all his power endeavoured their recovery, though at his own coſt, and by undertaking himſelf the puniſhment due to others offences: as, indeed he ſeems to have ſuffered, in this occaſion, thoſe, which the other owed. For, beſides the acute bodily pains which he felt from foot to head, the inward croſs he ſuſtained, after his taking that Soul into his charge, was very heavy; ſo that he wondered at himſelf: and he, that never was known to complain of any thing, at this time was wont to ſay with great feeling: Jeſus, *God help me, what a great Purgatory is this?* And, once, as I was about to go away upon ſome buſineſs, he ſtayed me, ſaying: *Bear me company. A great Myſtery*

had that ſpeech of Jeſus Chriſt *to his Apoſtles, that they ſhould tarry with him:* Shewing thereby, that he found his Soul exceeding deſtitute of the favours and comfort, wherewith at other times our Lord, in ſuch exigences, was wont to relieve and ſolace him. Yet the greatneſs of his Valour and Magnanimity, wherewith he endured this, the integrity of his Faith, and the Confidence he put in God, was that I moſt admired in him. And, whereas his Exerciſe, after his going out to live ſolitary, was to quicken this Faith, and ſtill cloſer to knit the union of his Soul with God, his Heroick Vertue in this kind now upon ſeveral occaſions evidently manifeſted it ſelf.

I was wont in this his laſt Sickneſs often to ask him, how he went on in his exerciſe of the continual Act of the Love of God, and he always, even to his Death, anſwered me, *Very well.* And, to make this more evident, I will here ſet down Queſtions in particular, which I put to him, when I ſaw him moſt afflicted, with the Anſwers he gave me.

I once asked him; Do not ſo great pains withdraw you ſomwhat from God? He anſwered: *Not a jot.* Another time, ſeeing him much afflicted, *I* asked

asked him; Now, is your Mind on God? He replied: *Where else ſhould it be?* Being nigher his end, in the pangs of Death, *I* asked him; Now do you well retain God? *Not ill:* replied he. On another occaſion, having been very much recollected he turned to me, ſaying: *Perſeverance with peace is of great value.* And, when *I* comforted him, ſaying, our Lord led him by the Croſs, as he did his beloved Son; *I am glad* (ſaid he) *I am glad, that his will is fulfilled in me.* Laſtly, when *I* thought it time to give him the *Holy Candle* for an happy departure, *I* uſed theſe words to him; Now is the time to go ſee the Secret; Will you have the Candle? (alluding to the ſtory of *King Don Alonſo the Eleventh*, ſurnamed *The Wiſe*, who, in the like paſſage ſaid, *Give me this Candle, let us go ſee this Secret.*) To which *Gregory* anſwered with a wonderful confidence; *There is no Secret, all is clear, and it is Noon-day with Me.*

With this valour, and invincible courage, full of *Faith, Hope,* and *Charity*, taking a litle after the Candle, he ſurrendred his Soul to his Creator, to continue for all the Eternity of God himſelf, abſorpt, and drowned in the immenſe

Ocean of the Divine Charity, that delicious affection of Love, wherein (as much as is possible for humane frailty, in this Exile) he had always endeavoured to exercise himself, and advance further. He died on *Saturday* at Noon, the Twentieth of *July* in the Year 1596. on which day the Holy Order of the *Carmelites* keep the Festival of *Saint Elias*, first Father and Founder of their Solitary Life, which *Gregory Lopez* had so perfectly observed.

He lived *Fifty-four* years, whereof Thirty-three were spent in Solitude. His Body remained, as if he had been alive; and, to our thinking who stood by, resplendent. We immediatly perceived a very pleasing sent, that proceeded from his Body, and remained in the Room where he died. And (which excites greater admiration) the same smell adhered to the Garment which we put on him for his interment, and his clothes retain it to this day. It is likewise remarkable, that, there being present at his death the Canon *Nicolas Martinez*, Rector of this place, and my self who had been Curate Twenty Years, and three other devout Lay-men, none of us thought of saying a *Responsory* for the *Dead*;

Dead; so great was the Joy we took in beholding him, and which his happy passage caused in us.

His *Body* was interred in the Church of this Village, by the command of Doctor *John de Cervantes* Vicar General to the Arch-Bishop, the now Bishop of *Guaxaca*, who, hearing of *Gregory Lopez* s Sickness, whose piety was very well known to him, some days before his decease came to visit him, and to desire he would order his being buried, where the Lord Archbishop of *Mexico* or his Vicar General should appoint. But, before he spoke to him, conferring about this with me, *I* answered, *Gregory* took no care for his Burial; that all was at my disposal; desiring that his Body should continue in the Church at *Sancta-Fè*. Yet *I* was not willing to determine, till *I* had spoken with him: So, telling him what the Vicar General requested, he said these words; *Let the Vicar General's will be done*; *for that is God's will*. So, it being taken under Witness before a Notary, the Vicar General commanded Him to be laid in this Church; yet hereby reserving a right and power of translating Him to the Cathedral of *Mexico*, when it was the Lord Archbishop's pleasure.

Providing hereby with great prudence and mature judgment, that, if, in tract of time, our Lord pleased to discover by Signes and Miracles, how much he delighted in this his Servant, the City of *Mexico* might be honoured with the Treasure of his Holy *Body*.

There were present at his Funeral many eminent and devout Persons, who from *Mexico* and other parts resorted hither only for this cause, bringing Torches and all things necessary forthe better solemnizing that Office: which was performed by the Lord *Don Alonso de la Mota*, and *Escobar*, Dean of the Holy Church of *Mexico*, and then Bishop Elect of *Guadalaxara*; now of *Tlaxcala*. His Body was interred near the *High Altar*, on the *Gospel* side. Many persons, that touched him four and twenty hours after his death, found his Limbs as flexible, as when alive, though commonly dead bodies grown cold become stiff, that their Joints cannot be bent. Some say, that God useth to bestow this Gift and particular Privilege on Virgins Bodies; as his doubtless was.

At his Burial likewise was smelt the scent above mentioned, which so raised the People's devotion, that they strove to

to cut off pieces of his Clothes, accounting it a great happineſs to get any part thereof. His Funeral was ſolemnized on *S. Ann's* day: Doctor *Hernando Hortis de Hinoioſa*, Canon of *Mexico*, who died Biſhop Elect of *Guatemala*, preached thereat.

CHAP. XII.

Of other remarkable things, wherely our Lord evidenced the Sanctity of Gregory Lopez.

AT the ſame hour that *Gregory* died, a Religious Woman, much exerciſed in Vertue and the way of interior living, with whom the Holy Man communicated in the union of Spiritual Life, being in Prayer abſorpt in Spirit, ſaw Him come toward her, ſaying theſe words: *Siſter, I am going to Heaven; you ſhall not go ſo ſoon, becauſe your preſence is neceſſary for the ſervice of God, and comfort of this Convent:* And ſo he inſtantly diſappeared, leaving her ſoul much edified, and fully reſigned to the will of God; though her deſires were to be looſed from

from her mortal flesh, and be with Christ. She, before the news came to *Mexico* of *Gregory Lopez*'s death, imparted this Revelation to her Confessor; who, certified of the truth of it, counselled the said party to conceal what had been revealed to her, till God should declare what was to be done. He also advised her, by using more prayer, to try whether this Spirit were of God, or some evil Angel. Twelve days after she told her Confessor, it was our Lords will, she should reveal this to me; because I had enquired concerning what had passed. And these words also were spoken to her from the mouth of her Heavenly Spouse *Jesus Christ: Wherefore, thinkest thou, is* Gregory *seated near unto me? But because, for me, he forsook all the temporal things of this life, and lived with inward Recollection, and silence.*

I was told by a Religious Woman, of whose Vertue and Spirit I am much satisfied, that some five years before the Death of *Gregory* as she lay on her Bed after *Prime* (because at that time she was sick) our Lord in her sleep shewed her the Heaven open, out of which went in Procession all the *Religious Orders*, and divers *Martyrs*, and likewise the *B. Vir-*

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gin our Lady, with many Women-Saints, and *Christ* our Lord with his *Apostles*; she wondering thereat, it was told her, they went to visit the holy *Gregory Lopez* who was sick. Afterward she heard that he was then like to dy, and in five days he had not eat a bit.

A Person, whose wisdome, vertue, and humility is very well known to all, out of an affection of devotion, and love which he bare to the holy Man, desired him a few days before his Death to remember him; he promised, he would. And, the first Saturday-Night after his death he saw in his sleep a Vision, wherewith he awaked, and perceived it was the shape of Holy *Gregory*, whose blessed Soul united it self to the body of this person, and with very great Jubilee made him bless and praise God in his Saints, and especially in the Holy Confessor *Gregory*. This passed a while; and he composed again to rest with much joy and consolation felt himself again touched all over his body; and, being awaked, a second time that appearance of *Gregory* seizeth him, moving him extraordinarily, and urging him to praise God, without his deliberating thereon, or being able for an instant to cease. It likewise made him discerne,

and

and confeſs, how unworthy he was of ſuch a favour, and how much obliged to ſerve God, and render thanks for that Viſit of his faithful *Friend*.

A Servant of God, of approved vertue, (whom our Lord inſtructs, and encourages by frequent Extaſies, and Rapts) being one day, ten years before *Gregory* died, tortured and full of pain, inwardly recollecting himſelf he began to contemplate the ſublimity of *Gregory*'s Spirit. And, being rapt in ſpirit by this conſideration, there was repreſented to the eyes of his mind an Image ſo Cryſtalline and tranſparent, as he might ſee through it; and it was told him, *Such is the Soul of* Gregory Lopez. At which he wondred and rejoiced exceedingly, telling it to *Gregory*, who anſwered him not a word.

A certain Religious Man, that led a Spiritual life, much addicted to Prayer, as he was praying once in the Quire, receiving from God by *Gregory*'s interceſſion ſuch a clear knowledge of his nothingneſs, as much edifies all that converſe with him, and likewiſe ſuch a great love of God, and union with his Divine Majeſty, that, it being about two Months ſince he received this favour, he hath

hath never discontinued this Union, but persevered in one continued Act thereof.

A certain Priest, much affected with the vertue and Spirit of this Holy Man, and who had great hopes of being assisted in the presence of God by his Prayer, thinking once on *Gregory* (who died a little before) and on his happy condition, and how prevalent with God he was, was bid in his sleep, *Ask, ask*; and in obedience to the direction he asked our Lord a thing which, till then, he could never obtain. And presently the same day it was granted him: and by this means he procured other things, not for himself only, but also for others.

Another man, one spiritual and devout, who was wont to come and ask counsel of *Gregory Lopez*, desiring the same likewise after his death, it was said to him: *Judge not thy Neighbours, and be more Temperate*. Wherewith, he told me, he received considerable benefit in his Soul.

Many other things, like these, our Lord hath effected; whereby is discovered the great glory, with which his Divine Bounty hath honoured *Gregory*, since his happy Passage; and by numerous

rous Miracles atteſted his eminent ſanctity.

CHAP. XIII.

Of ſome Miracles, which God did by the Reliques *of* Gregory Lopez.

IT is uſual, and peculiar for God to ennoble his Friends, not in their celeſtial Country only, where they live eternally, but in this Exile likewiſe, where they are deceaſed; and to honour ſuch at their Death, who honoured him in their Life; and, for manifeſting the righteous works of the Juſt, to effect by him works miraculous: God's power by *Miracles* honouring him, who ſerved and honoured God by his Vertues. And, becauſe thoſe of *Gregory* were ſo conſpicuous, the Divine Bounty hath done and doth every day ſuch a number of *Miracles* for this his Servant, that, had any care and diligence been uſed, in collecting and approving them, we might at preſent compoſe a very ample Relation thereof. And I truſt in God, he will not ceaſe to do more, for his greater glory, the honour

nour of this Holy Man, and our profit and edification. I will here relate only ſome of the moſt authentick, and unqueſtionable.

That very day he was interred, an *Indian Woman* of quality, Wife to the *Governour* of this Village, lame of one Arm, and in great pain thereby, at the ſame inſtant that ſhe took *Gregory Lopez*'s Hand into hers to kiſs it, found her ſelf well and cured, and quit of all pain; rendering thanks to our Lord for the mercy he had ſhewn her by this his Servant's means.

Four days after *Gregory*'s death, a litle Girl of five or ſix years old, that by eating of earth had got a diſeaſe very dangerous, by reaſon of great obſtructions, a ſwelling in her belly, a ſtrong fever, with ſwellings in her head, and heart. Being thus, ſore afflicted, ſhe ſaid theſe words to her Miſtreſs (a Lady very Noble in blood, but more in piety, and the retreat which ſhe choſe, and obſerves in the *Monaſtery* of our *Lady* of the *Conception*, at *Mexico*) Mother, *leſt God take me away, apply to me that little welt of* Gregory Lopez's, *that was given you: for he will cure me.* The Lady did ſo, leaving the Child that night in a great Fever; and, when ſhe

ſhe riſe to *Mattins*, (as ſhe uſed to do) went to ſee her by the way, and found her quit of her fever, and aſleep. She awakens her, and asks her, Child, *how doſt thou? Well*; replied ſhe, *for, your Saint hath cured me of my diſtemper.* The Lady aforeſaid gave our Lord many thanks for ſo great a Miracle.

Another principal Lady in *Mexico* had ſuch a violent head-ach, that ſhe was like to go beſides her ſelf, and, finding no help from any other remedies, ſhe light on one very ſingular and efficacious, in having in the houſe a Sleeve of *Gregory Lopez*'s Doublet, which was preſerved with great devotion and veneration. They laid it on her head, and immediatly ſhe took ſome reſt, and awaked perfectly cured of her grief.

A Child of three Months old, the firſt and only Son of his Parents, who were of the beſt rank in *Mexico*, had a ſtrong Fever, unable either to ſuck, or ſleep. In this ſadneſs and affliction of all thoſe of the family, and kindred, a Servant remembered her ſelf of a certain *Relique* of the holy *Gregory Lopez* that was in the houſe; which at the ſame inſtant that it was applied to the Childs head, he fell aſleep, and ſome few hours after awaked,

waked, took the Breaſt, and was well. His Parents and thoſe that were preſent gave great thanks to God, and the Saint, for this Miracle.

In the ſame City was a Prieſt in ſuch extreme pain with the Toothach, that for three days and nights he could not reſt one minute, and by its violence his face was much ſwelled. His Mother gave him a piece of *Gregory*'s garment, which he with faith and devotion applied to his Cheek, and preſently fell into a ſleep, which continued from Nine a-clock that night till morning, and awaking found his face without either ſwelling, or pain: attributing ſo ſudden a recovery to the Holy man's interceſſion, and rendering for it thanks to our Lord.

In the houſe of a Gentleman of *Mexico*, a perſon well known in the Kingdom, there befell a Slave of his ſuch an unexpected accident and ſad misfortune, that, by reaſon of a fit he had, all preſent took him for dead. A Gentlewoman that was by, remembring that ſhe had in her cuſtody a piece of the Shirt in which *Gregory Lopez* died, (given her by me) ſent for a little Casket, and, taking out the ſaid *Relique*, ſhe laid it on the infirm Man's forehead, and immediatly he came

to himself, perfectly well, though exceedingly bruised; and being asked, what he felt, he answered, *Nothing*. All that saw the passage with its particular circumstances could not but ascribe this cure to a Miracle, which our Lord wrought by his Servant *Gregory Lopez*.

In the City *de los Angeles* an Honourable Lady was near the point of death by the Meazils that befell her nigh her time of lying in, the Infant being dead in her Womb. Her Husband, seeing her in such danger, intreated a Brother of the *Convalescents*, called *John Valleio*, to go visit her. He went, and took with him a piece of *Gregory*'s garment, and, applying it to the sick party's neck, said to her: *Madam, trust in God; for his Servant* Gregory Lopez *will obtain your recovery; and bear great reverence to this his Relique*; as it seems, she did: for, being safe delivered, she was presently well.

The said Brother in the same Town applied that same *Relique* to a sick Woman, who a long time had such terrible pains in her head, that she cried out continually night and day; wishing her to put great confidence in our Lord, that by the merits of *Gregory Lopez* he would give her health.

health. His Majesty presently did so: and she was very thankful to God, and devout to him, who by his intercession had freed her from so excessive pain.

In the City of *Tlaxcala* a Young man had a miserable Leprosy, and having tried divers, and spent much in order to his cure in vain, a Brother of the *Convalescents* gave him a piece of *Gregory*'s garment, bidding him apply it to his neck, and take this Servant of God for his Advocate, with great confidence of his recovery. And within eight days space he grew well, and quit from his Leprosy divulged this Miracle, publishing with signal gratitude the wonders of God, and the praises of *Gregory*.

In a Village of this Kingdome (called *Hihualapa*) a Gentleman for Sixteen Months was tortured extremely with the Colick, without being free one day or hour in all that time; yea, the last twenty days, his pain left him not one minute. A Gentlewoman happened to be present, Wife to the Chief Justice of that Province, who told him, she had seen wonderful things done by the devotion those in her house bare to the holy *Gregory Lopez*; and, if he, with like faith, took him for an Intercessor to the Divine

Goodneſs, he might be confident of health. The Sick Man hearing this took a piece of *Gregory*'s Shirt; applying it to the place where his pain was ſharpeſt, and, holding it there a little while, preſently voided a ſtone of the bigneſs of an ordinary Pine-kernel. Hereupon he recovered, never after feeling the foreſaid pain, and held it for certain, that this favour and cure was granted him by the merits and interceſſion of *Gregory Lopez*, to whom he continued very devout and grateful.

A Brother of the *Convaleſcents*, called *Alonſo de la Fuente*, was ſix years in the Hoſpital of *Guaſteca*, almoſt continually ſick, full of plaiſters, and both legs having ulcers running upon them. The Chief Brother ſeeing him thus helpleſs, and that, beſides theſe and other indiſpoſitions & pains, there riſe in his forehead a knob or ſwelling as big as an egg, and another in his ankle, little leſs, both very painful, he removed him to the Hoſpital in the Iſland of S. *John de Ulua*, conceiving that, it being a hotter Climate, he might recover there. It fell out quite contrary; for, by reaſon of the moiſture from the Sea, and the cold of the North-winds, he grew much worſe. This Brother

ther being one day extreme ſad and troubled, recommending himſelf to our Lord, and his Saints, earneſtly beſought the Servant of God *Gregory Lopez* to procure him his health; and recalling to mind certain *Reliques* of his given him at *Guaſtepa*, he applied them to his head with a night-cap, and to his leg with bands, and taking off the plaiſters and patches, he wore, threw them into the Sea; and within three or four days, after he had applied the ſaid *Reliques*, without any other medicine, he found himſelf perfectly cured of his Maladies, ſwellings, and pains, which never troubled him more. Whereby he plainly perceived, the interceſſion of this his great Servant was very powerful with God.

CHAP. XIV.

Having hitherto compendiously related the Holy Life and Death of Gregory Lopez, *Father* Losa *proceeds in the remainder of his Discourse to declare more particularly his great Parts and Science, both in Divine and Humane Learning; and his many eminent Vertues, and Perfections. And, first, of the admirable Knowledge of* Holy Scripture, *which God had bestowed on him.*

THough *Gregory* never much applied himself to the study of learning, or even of the *Latin Grammer*, yet he understood the *Holy Scripture*, and (in the judgment of very learned persons) rendred it in *Spanish* with such propriety, and felicity, as if he had spent his whole life in the study of *Latine*, and *Divinity*. So that divers, observing him with such strange quickness and command thus to turn the *Bible*, and read it,

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(on several occasions that were presented) might conceive rather, that he read things written in his Mother-tongue, than rendred them out of another. He had by heart all the Historical part of *Scripture*; and word for word the *Gospel* of *S. Matthew*, and *S. John*; and those things of the two other *Evangelists*, which these omitted; as likewise *S. Paul's Epistles*; and the *Apocalypse*. In fine, he had so perfect a knowledge of all the Sacred Writ, that, being asked of any Text, or Sentence there, he always recited it with a marvellous readiness, and certainty.

Father *Peter de Pravia*, *Vicar General* of this Archbishoprick, came to visit *Gregory*, when recovering his health at my House in *Mexico*, and chanced to ask him a place of *Scripture*, which after long studying he could not find either in the *Bible*, or *Concordances*; *Gregory*, hearing it, said, *This place is not in all the* Bible; *but there is another like it, which is this.* Then immediatly opening the *Bible* he shewed it the *Vicar General*; and it was the same he looked for.

Three *Doctors* of Divinity of the Royal *University* of *Mexico*, conferring in this

Village of *Sancta Fe* with *Gregory Lopez* about some difficult places of Scripture, intreated him at the same time to tel them, if there were any Text that treated of a certain matter, which they then named. To the difficulty of the Texts he answered very clearly, and cited one exceeding pertinent, which they, though studying the point with extraordinary diligence, had not found; whereat, being astonished, they said in my hearing: *This is an able man indeed, what is our knowledg to his?* Beatus homo, quem Tu erudieris, Domine: Ps. 93. 12. *Blessed is the man, whom Thou hast instructed, O Lord.*

In the same Town certain Religious men, very learned, in his presence spoke a Sentence, as out of *Scripture*, whereupon he replied: *This is not Holy Scripture:* they, greatly wondering, searched the *Bible* very carefully, and found he said true. It was admirable to see, how certainly and punctually he knew, in how many places of Holy Scripture such or such a thing was said; and whether it were there, or no. A Religious man, who had been a Publick *Reader* of *Scripture*, and much communicated with him, said to me (as one that very well understood

ſtood him) theſe words: *I talk with ſo much caution concerning Scripture to none, as to* Gregory Lopez.

Certain Prebendaries related in his hearing concerning another, (who was preſent) that he had all the *Pſalter* by heart: He anſwered; *The thing to be eſteemed is, to benefit thereby in time of need.* For herein he was ſingular, that his memory furniſhed him both with places, and things, when there was need.

There were ſome Preachers, who, upon occaſion of retiring themſelves to *Sancta-Fè*, being to make a Sermon, would ſay; *There was no need to carry* Concordances, *where* Gregory *was.*

Don Pedro Moya de Contreras viſiting his Archbiſhoprick came to *Guaſteca*, where (then) *Gregory Lopez* reſided, and, making me the Meſſenger, ſent to ask him a certain doubt; to which he anſwered ſo profoundly, that I durſt not bring the anſwer, but returning with the meſſage to his Lordſhip ſaid: *I would rather, ſo good reaſons, as* Gregory Lopez *hath alledged, were heard from his own, than my, mouth: and ſo he may give you his anſwer himſelf, when your Lordſhips goes to ſee him.* Afterward the Archbiſhop went and heard him, and was much

much satisfied, and exceedingly astonished, and said to Me: *I never imagined, he knew so much.*

Twenty years before *Gregory's* death, in the presence of three learned and grave Religious men of the *Dominican's* Order, Frier *Dominic de Salazar*, who died first Archbishop of the *Philippines*, said of him; *What is this, Father? That we, with all our studying our whole lives, knew not half so much, as this Young Man.*

Many learned persons, that came to be resolved in doubts out of Holy *Scripture*, returned fully satisfied, and amazed at the great light God was pleased to communicate to this his Servant. Among others there came to *Sancta-Fè* a Doctor of Divinity, who a few days before had been present at some *Conclusions* out of *Holy Scripture*, which had bin defended in the Schools of the *Society* of *Jesus* at *Mexico*, upon that place, *Malach.* 3 1. *Ecce ego mitto Angelum meum*, &c. and asking *Gregory* the meaning of the foresaid Text, he gave such curious expositions upon it, that the Doctor affirmed, that in all the *Conclusions* there was not more, nor indeed so much.

CHAP.

CHAP. XV.

What the Holy Ghoſt communicated to Gregory Lopez *in the Spiritual Way.*

GOd not only taught this his dearly beloved Diſciple the *Holy Scripture*, (as is ſaid) but alſo and to a greater eminency inſtructed him in the Spiritual Way, wherein he was with ſuch perfection to walk, and guide and direct others. For, this Holy Man, by his great ſpiritual light, knew the hidden ſubject of himſelf; and (to my apprehenſion) almoſt as diſtinctly beheld his Spirit with his intellectual, as his Body with his corporal, eyes. And theſe two Sources, of the *Body*, and *Spirit*, which riſe up together, he did diſſect, and diſcerne ſo accurately, reſtraining the current of the *Body*, and dilating that of the *Spirit*, that it was very admirable. For, the diſtinguiſhing in ones ſelf works that proceed from Grace, from ſuch as proceed from Nature, is extreme difficult, and by few attainable; becauſe the one are oftimes diſguiſed with the likeneſs of the

the other. This distinction *Gregory* excellently well understood both in himself, and those that consulted him in like doubts.

It befell me once, that having for some Months used only the exercise of Mental Prayer, and found great difficulty and reluctance therein, I had an occasion to go about a work of Charity, and by the way felt so great a joy, and such an extraordinary tranquillity in my Soul, and such a manner of Prayer; that for the time methought I was in Heaven. Afterward returning to *Santta-Fe*, and giving *Gregory* an account thereof, I told him, my Spirit had much dilated it self. He answered me: *Father* Losa, *Nature dilated it self.* I believed him; not then understanding him. But, assisted by the mercy of God through his prayers, I soon after attained to this verity. For I was wont to perform external works of Charity, which, though in themselves vertuous and meritorious, have this property, that they recreate and dilate Nature, and somtimes self-love intermixeth it self with them. But, in that recollection, I used only interior Mental Prayer, in which Nature was after a sort in continual torment and on the rack, be-

becauſe detained from thoſe exerciſes, wherein ſhe was uſed to find (though this good and pious) contentment and delight: ſuch, as relieving the want, promoting the good and welfare of our Neighbour, the ſpeaking, and hearing of Divine matters; for, theſe by Gods grace have bin my employments for ſome Years. Now, when I left off the foreſaid internal recollection, to do the work of Charity, I mentioned, and recreated my ſelf with beholding the fields, and hills, Nature returned to her ancient eaſe and quiet, ſo, as to make no war againſt the Spirit; wherewith I was much pleaſed and ſatisfied, as thinking, I was now at peace with my ſelf. But, afterward, when I deſired to return to my ſole Mental acts, I found Nature had redoubled her ſtrength to war againſt the Spirit, and perceiving manifeſtly by this, that my peace was not ſo much ſpiritual, as natural, I diſcerned by ſure and evident conſequence, that *Gregory* knew my Spirit better than I my ſelf.

Some Religious perſons diſcourſing in his preſence of things that furthered ſpirit and devotion, one ſaid, Muſick conduced very much thereto; for, hearing *Veſpers* in the great Church of *Mexico* he was

was so raised in spirit, that in all his life he never prayed with such peace, profoundness, and quiet, as then. Another said, the society of others availed much to Prayer; because the difficulty, he found in praying in his Cell, was removed and taken away by the presence and example of those that prayed with him. Away went the Religious men, without *Gregory's* speaking one word about that matter. I perceived plainly, that he could have rectified them with ease, and have shewn them, that, in those remedies or aids, Nature lay hid under the disguise of the Spirit. (As was seen by the success, I had; and because the reason, why some relieve themselves in prayer by the company of others, is, that Nature recreates and supports her self by her good works being seen, as appears in such as discipline themselves, or give alms in publick; therefore such as these, following their natural delight, pray better in company, than alone). I asked him afterward, what the reason was, that he did not give those foresaid Religious men advice and instruction herein; He answered me: *Because that were to hinder their journey; since, with that staff, they advance somthing; but, without it, would sit still.*

Our

Our Lord had given him great clarity for distinguishing of thoughts, and of words; by this light he knew which thought, or word was idle, or not And he very exactly discerned, in discoursing of God, when it was natural, and when spiritual. To this purpose he used to say: *Many speak of God more from love of themselves, than of God.* He said likewise: *The Love of God is all Works; it useth few words, and is many times dumb.* From this light, and discerning faculty, proceeded that rare moderation of his Tongue; as shall be said in its place.

From the same light also proceeded his never having any scruples, but an admirable quietude and Tranquillity of Soul. The same clarity likewise our Lord gave him in matters of our holy Faith; wherein, notwithstanding many temptations he sustained, he had never any doubt. This is that he signified at the hour of his Death, when, being asked, if he would have the holy Candle to go see the Secret, he answered with great courage, as is said before, *All is clear, there is no secret; it is Noon-day with me.* Wherein his meaning was not, that his Faith was without obscurity, but that, in matters belonging to it, he had no doubt. For,

Faith

Faith is in such sort obscure, that it also is most certain; and its certainty takes not away its obscurity, and the captivating of our reason, wherein, during this life, our Lord would have us walk; *Captivating our understandings in his Service*; as the Apostle speaks, 2 *Cor.* 10. 5.

I have thought fit to put down some Examples, whereby may be gathered the great light *Gregory* had, by which he not only knew himself and his own Spirit, but other men's also. I had great signs, and inducements (by things which I had experienced) to incline and perswade me to believe that he saw the souls of others [or the interiour state of their souls]. And, being one day musing hereon, some five Years, or more, before his Death, I asked him, whether indeed he did see them: he answered, *No*. I, upon so plain an answer, believed him, and was satisfied: but perceived, that thenceforward he grew every day more cautious in it; therefore I forbare to speak to him thereof. But I have had since, and now have herein so many witnesses, so creditable and beyond all exception, that methinks I should do ill not to affirm it for certain. And his telling me, that he did not see them, is to be attributed to his

his great humility and prudence, whereby he laboured to conceale and disguise that gift of God; as he did many others. Nor is it to be suspected, one of so eminent veracity and perfection would lye: since his denial in this case may many ways be freed from lying. One way, because possibly at that time God had not yet done him this favour; but afterward, in the last Years of his Life, did. Possibly also, at that instant when I asked him the question he saw not souls, but on other necessary occasions God gave him light to see them; for, the light of Contemplation concerning things spiritual is not habitual and permanent, but actual, like that of *Prophecy*; our Lord gives and takes it, when and how his Majesty pleaseth. So that, at that time, when *Gregory* said he did not see them, (though at other seasons he did) he meant, he saw them not, because at that present God gave him not that light. For confirmation of what hath been said, I will lay down some examples.

A certain Person gave the holy *Gregory* an account of his faith, and of great temptations he had, but withal said, that he hoped in God he had committed no sin therein, and therefore discovered no-

thing thereof in Confeſſion : whereto he anſwered : *Not ſo ſtoutly; for, indeed, you have proved a weak Souldier.* Where upon the party replied : If you think fit, I will confeſs it then. *Gregory* anſwered ; *He did not conceive, that what he had done on that occaſion was any hainous crime; but, to have reſiſted perfectly, he ſhould have done ſuch and ſuch a thing.* Whence the party inferred, that he had ſeen his Spirit; and, for the future better learnt the way of reſiſting.

There came from afar a devout Prieſt to impart to *Gregory* his Spiritual doubts; whereto he anſwered ſo much to the purpoſe, that the Prieſt ſaid ; You have told me what I thought to ask ; having great need to be directed therein. *Gregory* replied ; *God, ſeeing your need, moved my tongue to tell you what you have heard.*

A Doctor of Law, one then married, but ſince a Religious man, yet ever a devout perſon, went to viſit *Gregory*, and, by the way diſcourſed with his Companion about certain matters of his ſoul, which neither *Gregory* nor any other did, or by natural means could, know. As ſoon as they came, before they asked him any thing of what they intended to diſcourſe, he anſwered them to every thing

thing so directly, that they were much satisfied and amazed, and looking upon one another gave thanks to our Lord, seeing him answer them, as if first asked by them. Whereupon the Lawyer took occasion to examine his Conscience, as oft as he went to visit *Gregory*; conceiving, that his Interior was open and manifest to him: as also at other times, going to ask his counsel, he advised him so fitly, before he spake a word to him, that he was confirmed in the opinion he had of him.

A Religious man of eminencie for spirit, and intimately conversant with *Gregory*, went one Evening to be resolved in some doubts about his Spirit; and, it being almost Night, and he not having that time he desired for his purpose, he bade him go take his rest, and next morning they would discourse on it. That Night the Religious man, being in a Chamber under the Holy Man's, had an interual answer from God concerning that which he intended to ask, and a rebuke, for that he came to ask counsel of a Creature, who might have it from the *Creator*; since he that gave *Gregory* such abilities would give him the like, if he disposed himself thereto and relied upon

God. In the morning he went to *Gregory*'s Chamber, who seeing him smiled; then the Religious man began to relate how that night God had answered his doubts. *Gregory* helped him out to tell it, preventing him; for, he had not yet mentioned the reprehension; and asked him: *Had you not a good reprehension, for coming to a Creature for advice?* He answered; Yes, Father, I had a rebuke. At all which he was amazed, and very confident, that the Holy Man had seen in God what had passed within him.

Another Priest, very vigilant in things concerning his Spirit, came to see *Gregory Lopez*, staying with him about a Fortnight; and, accurately observing him, found of a certain that the Servant of God spoke to him of all that was in his mind. Which, though *Gregory* himself did not intimate to him, yet the Priest was very confident so it was: because, his Soul being somwhat inordinately affected with certain great Favours, which God had done him, and he hoped to receive from his Divine hand, *Gregory*, among other things, said to him; *We aime to be great; but truly either here, or there, we must pay for our little humility.*

A certain Person, very devout to our *Lady*

Lady the *B. Virgin*, recited the *Rosary*, and, by this means, so efficacious for obtaining all good and spiritual proficiency, God bestowed on him favours and caresses, that for the space of some years he was almost always in continual Prayer. Seeing himself therefore so advanced in Mental Prayer, he asked *Gregory*, whether he were best to lay aside the *Rosary*, to attend that the more. He answered, *No.* (Knowing, that the honouring of our *Lady*, to whom himself was much devoted, not only helps Beginners, but is likewise the ground of a happy progress in the spiritual course, even to those who have arrived to some perfection therein, for the better conserving them in it.) Therefore he continued a Year in that devotion of the *Rosary*: and, perceiving that those celestial favours went on after the same rate in his soul, as one now very spiritual he determined, without acquainting *Gregory* therewith, to leave off the *Rosary*. But within a few days after he began to feel many troubles, and droughts, and now to have almost no Prayer at all. (For, to such dangers doth he expose himself, who thinks to make a prosperous voyage in the spiritual life without *Mary* the

Star of the Sea.) This he told the Holy Man, without telling him the reason, which was leaving off the *Rosary*. At which *Gregory* smiling said to him; *Fall to your Beads again*. He did so, and prospered so well hereby, that he soon recovered the Spirit and devotion he had formerly. Whereupon he was more devout unto the *B. Virgin*, and much astonished, that, without his saying any thing to him, *Gregory* should understand the ground of his aridity.

It fell out that some six, or more, Spiritual Persons met at *Sancta-Fè*, who resorted from divers parts to confer with *Gregory* about their Spirit. And sometimes he answered them all in publick with such facility, that they were satisfied concerning their doubts, and instructed in what they knew not. But that which I most wondred at was, to see in how few words he answered; for, in two, or three, he resolved great difficulties: and it seemed those words were as flashes in their minds, who heard them, and as sparks darted from an enflamed Charity. So that they went away on one side enlightened, on the other enkindled, and with their hearts excited to all good.

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There came hither one exceedingly troubled in mind, and told *Gregory* all his troubles. He answered him only these words: *This is a Purgatory, wherein God detains you.* Which sufficed to comfort him greatly, and to quiet his soul.

Another Priest that was in great affliction he settled by only reciting that of the *Apocalypse*; *I counsell thee, to buy of me tried and burning gold, that thou maist be rich.*

Another found consolation and ease in sore tribulations, and temptations, by hearing him say: *The Kingdom of Heaven suffers violence; and the violent force it.*

Knights and Persons of quality, who, desirous to live well in their state, asked him what they should do, he bade; *Do what you do for the love of God; and that is enough.*

To Lawyers, Judges, and men of business, he used to say: *Change your intention and you will do much.*

By these kind of speeches he awakened some that were asleep, so that, upon hearing him, they came to themselves, and profited exceedingly. Of this efficacy and good success of his words (which I ever attributed to his Prayer) we shall say something in the 19th. and 27th.

Chapters; beſides what is mentioned already in divers parts of this Book; and might be much more copiouſly.

Having very diligently obſerved and marked, that *Gregory* underſtood ſpiritually whatever he ſaid, or heard, I once ſaid to him: Do you go ſpiritualizing to your ſelf all, you ſpeak, or hear? He anſwered me, *It was true.* Wherefore ſpiritual perſons may underſtand the conſtancy and perſeverance of his Spirit; and others, not ſuch, may perceive it by the examples following.

If any ſaid: The Bread of *Sancta-Fè* is good; he would anſwer; *Yes, Sir*: meaning the moſt *Holy Sacrament* of the *Altar*, the true Bread of our *Sancta-Fè*, or our *Holy Faith.* When any admired the beauty, fine ſcent, and excellence of the flowers of *Sancta-Fè*, he applied it to the *Saints*, whoſe Sanctity took its beginning from the *Faith*: for, without it, it had been impoſſible to pleaſe God. If any one, looking upon the ſprings, and ſtreams of water, which run from hence to *Mexico*, ſaid, The waters of *Sancta-Fè* are better in their ſpring, than at *Mexico*; *Gregory* aſſented; meaning, by the Spring of *Sancta Fè*, *God*; in whom the waters of true Wiſdom are the

the beſt, and, he that receives them immediatly from God, hath them more pure and wholſome, than he that takes them paſſing through humane underſtandings. Hearing any ſay, ſuch a one is of very noble extraction, he preſently conſidered, that the true Nobility is to be a Son of God in Spirit. When any ſaid, ſuch or ſuch a Lord was *Grandee* of *Spain:* he ſtraight reflected that the principal and chief Greatneſs is to be the Friend of God, and hearing his divine words, and doing great things for his Service. Obſerving this his quickneſs and wonderful readineſs in drawing things to a Spiritual and profitable ſenſe, when any thing in diſcourſe occurred that was hard to be ſpiritualized I preſently asked him it; as once a litle duſt here ariſing (which happens but ſeldom) the by-ſtanders ſaid; There is duſt likewiſe in *Sancta-Fè.* I asked him: How can it be, that there is duſt in *Sancta-Fè? Becauſe* (ſaid he) *there are Saints, that live in* Sancta-Fè, *who have not yet attained four and twenty Degrees of Perfection; and therefore have ſome duſt of the Earth ſticking to them; for, a man perfectly Spiritual is all Spirit.*

CHAP.

CHAP. XVI.

Of his great Knowledge in Eccleſiaſtical, and Secular, Hiſtories.

MAny would have been contented and eſteemed themſelves happy, to have attained the knowledg, which is already ſhewn, *Gregory* arrived to But, ſince God is the Donor, and Man the Receiver according to his capacity, his Majeſty is pleaſed to afford us for examples ſome, to whom he hath given much; thereby to ſhame and condemn the tepidity of thoſe that do not ſo well diſpoſe themſelves. This Holy Man ſo well did this, that he is one of thoſe who give in themſelves an eminent teſtimony of this truth.

Whilſt he lived at *Guaſteca* there came to viſit him Father *John Cobos* of the Order of *S. Dominic*, one famous in Theology, and who had been a Reader in *Spain* before his coming into theſe parts. He, after he had conferred very privately, and ſeriouſly, with him, ſaid: Though the fame of his wiſdom was great, the truth

truth was far greater. And, having heard very excellent things upon the *Apocalypse*, he desired of him an Exposition thereon; which *Gregory* made without twice writing, or blotting a Letter, and sent to the said Father to *Mexico*, who admired exceedingly, both at the quickness, and also the acuteness, learning, and spirit, which he shewed.

There came likewise to *Guasteca* to confer with him Father *Michael de Talavera Provincial* of the Discalced of the *Seraphical Father St. Francis*, whose humility, wisdome, and sanctity, were most renowned in these Kingdoms. He conversed very familiarly with him; and ceased not afterward to admire his great light, and wisdom, praising, and blessing God for it: so that, the said Father, returning thence to *Zacatecas*, where *Gregory* had lived solitary, made an excellent Sermon, extolling his knowledge, and sanctity; and, among other things, said; *In this field hath been bred a Young Man, whom I had rather be, than a King, Emperor, or Pope.* Adding: *In taking my leave of him, I felt my soul possessed with the grace I had seen in him.*

Father *Emanuel de Reynoso*, a very holy man, and an eminent Preacher of the Order

Order of the glorious *St. Francis*, wondered at the light and knowledge of *Gregory*, holding it to be Supernatural: *For, I (said he) have asked him about divers places of Holy Scripture, and there was none, whereto he answered not very pertinently. I once asked him nine of the obscurest, and difficultest Texts I ever saw in the Bible, and he expounded them all to me in their literal sense so significantly, that he seemed a* Saint Hierom. And another Religious man, hearing him relate this, went to *Gregory* with other places, of great difficulty likewise; who by exprience found, that what had been reported of *Gregory* was punctually true.

He knew (with as much evidence as can be gathered out of the *Holy Scripture*, and other Histories) whatsoever passed from the *Creation* of the World to *Noe*, recounting the Generations of the *Sons* of *God*, and of the first Fathers so distinctly, that without book he recited all their Linages, degrees, and affinities, with the difference of times and ages; though a thing so obscure even to the most learned. He was no less knowing in what concerns the *Sons* of *Men* too of that time; whose customs and inventions he related very distinctly. The same

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he did from *Noë* to *Christ our Lord*, and he ſpoke of thoſe Times, and the Perſons living therein, as if preſent. Having deſcribed this Family of *God*, he diſcourſed of the adjacent borders, making one Hiſtory of all, and accommodating all theſe hiſtories to the times and ſucceſſes of the ſame Family. And he not only knew the Warrs, and other accidents, that befell within God's own Houſe, but even thoſe among the Gentiles, to the coming of our Redeemer; and, to my thinking, he knew all this as exactly, as any other man of our times. He had by heart the Prophecies of all the *Sibyls*. He told very particular paſſages of the Birth, Infancy, Childhood, and Youth of our Lord *Chriſt*; as likewiſe of his Preaching, Death, and other Myſteries; of the preeminence of the Law of Grace above that of Nature, and that Written. He had as it were before his eyes the Life, and Preaching of the Holy *Apoſtles*, and their Diſciples. He related particularly the Lives, and Martyrdoms of the *Popes* from *St. Peter* to *S. Sylveſter*; and of other eminent Martyrs; likewiſe the lives and moſt renowned and memorable Acts of the famouſeſt Confeſſors from *Pope Sylveſter*

to

to *Clement the Eighth*, in whose time he died. He recounted the Names, Times, and Customs of the *Founders* of *Orders*, and *Eremitical* Life; of the *Arch-Heretick* also; condemning their errours, and alledging the *Holy Councils* in which they were condemned; observing likewise the time, wherein such and such *Heresies* began, and declined.

He discoursed very particularly of the history of that *Beast*, of which *S. John* in the *Apocalypse* speaks, which was the City of *Rome*; and its ten *Horns*, which were the Ten *Emperours*, who especially persecuted the Church above others, and so he brought down the History of the *Cesars* to *Philip the Second*, the *Catholick* King of *Spain*, in whose time he died.

He spake very distinctly of the beginnings, and progress, of the Sect of the false Prophet *Mahomet*; of the many Countries possessed by the *Mahometans*, *Turks*, *Ottomans*, *Scythians* by Nation, and descended of *Og*, and *Magog*; with the slaughters, they made upon the Armies of the Saints. I have heard him relate, how this perverse Sect possessed almost three thousand Leagues of ground, extending itself from *Europe* as far as *China*.

He

He was likewise well seen in Profane Histories, both ancient, and modern; and those of famous Men, whom the Gentiles took for Gods: as *Janus*, *Hercules*, and the rest.

He (when occasion served) related the Conversion of all Countries, People, and Nations to our Holy Faith, mentioned those that preached the *Holy Gospel* to them; as also the remarkable things that hapned therein; and this with such certainty, as if he had seen, or was reading them.

Of all this he hath made a *Chronology*, or succession of Times, from the *Creation* of the World to *Pope Clement the* 8th. with such brevity, exactness, and particularities, (observing the most memorable passages, both in the Ecclesiastical, and Secular State) that divers learned persons earnestly request me to let them copy out this Book.

He had also epitomized and gathered out of the said Histories the sum and substance of whatever concerned the Faith, Laws, Temper, and Customes of Nations; and had reduced them into a *Calendar* for the *Days*; which he used somtimes, for our recreation, to rehearse to me, to my great delight and admiration.

CHAP.

CHAP. XVII.

Of the Knowledge in other Sciences which God imparted to this his Scholar.

GRegory not only knew the *Holy Scripture*, and things Moral and Spiritual, as we said, which were his chief ſtudy, but was alſo an *Aſtronomer*, *Coſmographer*, *Geographer*; and had a *Globe*, and a *Map* made with his own hands, very true, and exact: for, I have heard excellent Maſters, that ſaw it, commend it for ſuch. And, which I moſt wondred and was ſurprized at, oft-times, upon occaſion, when I asked him queſtions about divers parts of the Earth, even the *Antipodes*, he anſwered me immediatly, without ſtudying or muſing thereon.

He underſtood the *Anatomy* of Man's Body very well; and ſomtimes told very curious and particular paſſages therein; declaring how admirably the Divine Wiſdome diſcovered itſelf in Man.

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He was likewiſe excellently skilled in *Phyſick*; and hereof he made a very curious Book, with many Experiments eaſy to be practiſed by country people, and poor folks, and ſeveral qualities of Simples and Compounds. In this Art he delighted to make Receits fit for each ones neceſſity, written with his own hand; with excellent remedies, ſuch as his charitable deſire of his Neighbour's health ſuggeſted to him to invent and direct: for, he was very compaſſionate, and therefore God gave him wonderful ſucceſs.

He was alſo well ſeen in *Agriculture*; and an excellent *Herbaliſt*: for he not only knew the property and vertue of Herbs, but how to better them by ſeveral Liquors, which he made, and gave as a drink to the herbs and plants. I have ſeen and eaten of them ſo altered by his hand, that they ſeemed of another kind. And he told me, that, if he knew a perſon curious a good Chriſtian, (there being danger, leſt, wanting the fear of God, he ſhould by this art make them worſe and poiſon them) he would teach him this ſecret, for the good of his Neighbours.

He was a very good Pen-man, and

writ many hands singularly well: there are at this day some things of his in this kind admirable, especially the *Map* above mentioned, having much of late added, above all that have come forth in print, and that so neat and curious, that it seems printed; so that a grave Doctor, to whom it fell, values it much.

Even in the Tailor's trade he was so ingenious as to make his own Clothes; which (though mean, yet to be fitted to his weakness and indisposition) required a particular fashion, and art: so that he used to say; *None made them so well, as himself.* He made not his own Shoes; but mended them so well, that they lasted him three Years, and above. His Hat was not of his own making neither; for he never wore any, after he lived solitary [unless when he travelled in a very hot Sun: See Chap. 8.] nor is it known that ever he had any more than one; and that was as good as new.

This multiplicity of things in a Contemplative Man will not seem excessive, (though one only be necessary, and many rather prove hindrances) if we consider the sublimity of his Spirit; to which multitude was no let from the principal and necessary: and, to put this out of doubt,

doubt, I once asked him, if any of these little things disturbed him. He answered; *I find God as much in the least of these, as in the greatest.* And the reason thereof seems to be, because his principal end and scope was his *Creator*: so that, fixing his eyes continually on the Fountain, all was to him one and the same water.

I will not omit here the mentioning, as a thing more than natural, his manner of reading Books. It fell out that in ten hours he dispatched a Book, which another, in reading it much, would not have ended in a Month. And, to instance in a thing well known, because some may object, that he did this by his great Memory, and apprehending things meerly by viewing the Titles of the Chapters; I answer, this may be so in Books of common reading, not in those of Spiritual matters; such as that of the *H. Mother Teresa of Jesus*; which (as I think) he read over in twenty hours, yet knew so well all therein contained, that there was scarce any man that knew more of it, than *Gregory*: and this I have experimented, and tried often, and diligently, repeating small and particular matters out of the foresaid book, where-

with he hath joined, and continued the diſcourſe, as if he had bin reading it. When he read to others, his quickneſs, clear pronunciation, ſpirit, and gracefulneſs were very remarkable.

Our Lord endued *Gregory* with a natural Underſtanding exceeding great, a quick apprehenſion, and acuteneſs, ſuch a Memory, that I have ſomtimes heard him ſay, he never forgot what he with care committed to it, ſuch a Will, that it is very credible, that its continual exerciſe was the being in an Act of loving God.

For his Stature of Body, we may account him rather of the talleſt, well proportioned, without any defect. He was not ſtrong, but rather ſomwhat tender; and in his latter years he was almoſt nothing but skin and bones. The Hair of his Head, Beard, and Eye-brows, was of hazelnut colour; his Forehead ſomwhat large, and hanging out a little. His Eyebrows arched, and full; without any interſpace. His Ears little, yet it was very remarkable, how quick of hearing he was. His Eyes black, ſomthing inclining to green: he had always a very ſharp ſight; inſomuch as he read the ſmalleſt letter without Spectacles; though, after that

that fever mentioned, he ſomtimes put them on to ſee afar off. His Noſe rather little, than great. His Lips thin, and equal, ſave that his under-lip hung out a little. His Teeth very white, and even. His Viſage long. His Beard well-ſet, not buſhy, nor great. The colour of his Face and Hands ſomwhat pale, from his abſtinence, prayer, and continual mortification. This good natural diſpoſition, and well-proportioned feature of Body, with a rare modeſty he had, was a repreſentation and ſigne of the great beauty of his Soul.

This Man, whom we have here (or, to ſpeak more properly, God himſelf hath) pourtraied out, being about nineteen or twenty Years of age, forſook his Parents, Brethren, Kindred, and the Court of *King Philip*, with all his hopes, and fled to the *Indies*, above two thouſand Leagues, and, finding them in their greateſt proſperity, renounced all their wealth and pleaſure, and hid himſelf among the moſt barbarous men there, only the better to ſerve and pleaſe his Maker and Lord: and many having watched him very narrowly could never perceive in his geſtures, actions, or even words, the leaſt imperfection.

CHAP. XVIII.

Of the well-governing his Tongue.

IF the *Holy Ghoſt* approves him for a perfect man who offends not in words, I may juſtly commend for perfect *Gregory*, ſince, in eighteen Years familiar converſation with him, I could not diſcerne that he ſpoke one word amiſs. Hereof I can give a very evident teſtimony; for, ſince I choſe him at firſt for a Maſter and Companion for the reſt of my life, and this meerly for his Vertue, without any hopes of ſecular intereſt, it is manifeſt, that I was concerned to take care that he, whom I choſe for a Pattern of Vertue, ſhould be unblemiſhed with vice. Beſides, I was warned by grave and wiſe men to be wary and live very circumſpect; whereunto I was moved alſo by the deſire of God's honour, and *Gregory*'s good; ſince the Divine Majeſty commands us all, as much as we can, to ſtudy our Neighbour's benefit. All this notwithſtanding, and the attention requiſite to ſuch motives, I never heard

heard a word worthy of reprehenſion fall from him againſt any man whatſoever, though he were a Heathen, or Heretick: for, he condemned the Sect or Hereſy from many grounds of Scripture, and reprehended the vices, and ſins, blinded wherewith they refuſed to return into the boſome of the *Church Catholick*, or took occaſion to ſeparate, but the Perſons he concealed.

When they told him of any that ſpoke ill of him, he heard them with great peace and calmneſs; and the firſt thing he anſwered was; *In the firſt place, it is certain, this party hath a good intention*; and preſently he excuſed him the beſt he could: yea he not only defended the Perſon, but the Fact alſo, of his Detractor, without excuſing himſelf at all.

A grave perſon perſwaded one of the Biſhops of that *Metropolis*, as he paſſed through the *Marquiſate* of *Valle*, near the place of *Gregory's* abode, to viſit him in his journey; for, it would be a great ſatisfaction to his Lorſhip to have ſeen a Man ſo admirable both for ſanctity, and prudence. The *Biſhop* conſented, and went to ſee him. *Gregory* came out with great civility, reſpect, and humility to receive the *Biſhop*: and, after they

were both ſet down, and thoſe that came in his company, divers things began to be diſcourſed of, but *Gregory* was asked nothing, and therefore ſaid nothing. So, after the *Biſhop* had been there about a quarter of an hour, being told it was Dinner-time, he went away. Some days after, the perſon mentioned going to welcome the *Biſhop* upon his return to his Biſhoprick, and asking him, what he thought of *Gregory* he anſwered, that he ſeemed to him a ſenſeleſs Fool. He, wondering at this anſwer, asked him, if his Lordſhip had diſcourſed with him about Spiritual things. The *Biſhop* anſwered, No. To which he replied: *I wonder not, that, not being asked, he did not ſpeak; and, not ſpeaking, did not ſhew, what he was.* Which he evidenced ſufficiently afterward: when, the ſame party telling him, how the Biſhop took him for a Foole, he was glad, and ſaid; *I ſhould have thought ſo too, if I had ſeen a man of my garbe.* And this was not much for *Gregory*; becauſe our Lord had given him a moſt ardent love of his Neighbour; which, he uſed to ſay, conſiſteth not in words, nor in ſaying, *I wiſh my Neighbour well*; but in doing good to him, and for him.

I never heard him ſpeak an Idle word, either in beholding the Heavens very clear, and ſtarry, or in viewing the fields very green, and flouriſhing, or in ſeeing the waters very clear and cryſtalline, or upon any perſon's viſiting him, or at Table, or afterward. And *I* call not an *Idle word* that, which the vulgar uſually terms ſuch, one indecent, or tending to ſcurrility; for, ſuch may neither be mentioned, nor imagined in a life like that of *Gregory's*: here *I* terme *an idle word*, as Divines and Spiritual men underſtand it, one needleſs; and ſuch was never heard from his mouth; for, he ſo contracted and meaſured his diſcourſe, that words neither abounded, nor wanted.

I will note another thing for the learned. It hapned, there were in his company many times Learned Men talking of Sciences, wherein he was eminently skilled, yet as ſilent, as if an ignorant Clown, unleſs where he was asked, or for ſome other reaſons, which *I* will mention anon. This was generally well known; and *Don Fr. Pedro Agurto* Biſhop of *Cibù* in the *Philippines* (famous in this Kingdom, not only by his Dignity, but for his Wiſdome, Religion, and Sanctity)

Sanctity) affirmed it in a Letter, prefixed to this *Book*, among the *Approbations* thereof, in these words. *I exceedingly loved the holy, and my dear* Gregory: *and, if I omitted conversing with, and visiting of him, it was, because, he not speaking, unless asked, and I bearing the title of a Master, though sufficiently needing that which I might have learnt from so excellent, and so experienced a Soul, possibly, my questions, and conversation might be thought* [*by him*] *impertinent*; (*though indeed of such a Soul, as his, no such thing is to be supposed.*

That which *I* most admire in *Gregory* is, that the discoursing of God being so commendable a thing, and divers discreet and Spiritual Persons flocking from remote parts to confer with him, he never spoke to them of God, or of Spirit, or of Morality, except first asked. And, when he answered, though his Answers were profound and admirable, he uttered them without exaggerating or enforcing them, in a very plain stile, and cut off his discourse, having satisfied the Questions, and his Neighbour's necessity. And, whereas many times to the thing, which he answered, there belonged haply four or five more doubts, which the stan-

ſtanders-by again asked him, he would anſwer every one of them ſo profoundly, and briefly, as that he went not a jot farther, than he judged was neceſſary.

A thing indeed very much to be remarked; that he, ſo eminently skilled in Holy Writ, and ſo exquiſite in Moral and Spiritual knowledge, ſo verſed in Hiſtory, ſo well read in *Saints* Lives, in the cuſtomes and rites of forreign Nations, and other things above mentioned, and, on the other ſide, endued with ſo faithful and happy a Memory, as, when he pleaſed, repreſented every thing to him, ſhould be ſo upon his guard notwithſtanding, as not to ſpeak at any time without being asked, and without manifeſt neceſſity. Methinks, if *Eliphaz* that ſevere friend of holy *Job* had converſed with *Gregory*, as I did, he would not have ſaid: *Conceptum ſermonem retinere quis poterit? A ſpeech conceived who can ſuppreſs?* But, the better to diſcover his circumſpection herein, I will inſert here a reprehenſion which he once gave Me.

Shortly after I came to live in *Santa-Fè* with *Gregory*, he told me, upon occaſion, there was an *Emperour*, who, in the

the midſt of the Sea, eat only freſh meat, and, in the middle of the Land, made them bring him fiſh alive; whereupon I ſaid; This was *Heliogabalus*. The Holy Man replied: *Since we condemned the Fact, it were meet to conceale the Perſon.*

Another time, in a great rain, I ſtanding at the Window ſaid, It rains hard, and immediatly a flaſh of lightening fell upon my hand, as I held it out of the Window: I told *Gregory* of it, and the pain I felt. He anſwered: *You are ſerved right; ſince you ſpeak Words that are needleſs; for, I ſee that it rains hard.*

Having one day told me a thing, wherewith my Soul was much edified, I asked him, Why, if he knew it, he did not tell me it before; he anſwered: *I ſpeak not what I know, but what is neceſſary.* And, on another fit occaſion, ſaid: *For two Years ſpace I ſealed up my mouth without ſpeaking, more than to ſalute mine Hoſt, whom I ſaw once in four and twenty hours.*

And not only in ſpeaking was he careful to keep ſilence, but in Writing alſo. For, as to this, he never writ of any buſineſs at the firſt hand, nor yet anſwered any writing, except either charity, or ne-

neceſſity required it; and then he only uſed thoſe words which were neceſſary for the matter in hand. I have many Letters of his by me of five or ſix lines apiece, and ſhorter; ſuch as that in the firſt Chapter of this Book. He writ ſome to *Don Lewis de Velaſco* the *Viceroy*, in anſwer to his; and it was no more than to anſwer at the bottom of the *Viceroy's* Letter: *I will do that, which in this you commend me.* Which, commonly, was the recommending to our Lord certain affairs. And, although Secular Perſons account this way of anſwering (to Princes eſpecially) but rude and uncivil, yet, in one that was ſo far from complements and artifice, as *Gregory*, and ſo wary in his ſpeech, it was great prudence and heavenly wiſdome.

He then only ſpoke without being asked, when he defended the honour of God, or his Neighbour, or the truth of Sacred *Scripture*, and of our Holy *Catholick Faith*: but this too, when none preſent undertook the buſineſs. For example. If any one were aſſaulted with any grievous temptation or ſickneſs, that made him ſeem to murmur in a ſort at God, it was admirable to ſee how long, and with what piety and gravity of words

words he endeavoured to reduce him to the acknowledging of his errour, ignorance, and weakneſs, and the deep Abyſſe of the Divine Wiſdome, & Mercy, which under thoſe tribulations lay hid from his eyes, and the obligation he had to God, and to put himſelf into his more than Fatherly hands. He alſo defended his Neighbour with very prudent reaſons, as we ſhall ſhew in the enſuing Chapter.

That wherein he diſcovered moſt ſpirit and vigour was, in interpreting certain places of Holy Scripture, from which, wreſted and miſunderſtood, Hereticks had drawn their errours; and in ſuch occaſions he was not ſatisfied with alledging a few authorities and reaſons, but he enlarged himſelf all he could, and alledged the beſt ſenſes of Scripture that he knew. And, in thoſe places of Scripture, which the Hereticks ſaid contradicted, *Gregory* uſed the ſame courage and Chriſtian freedom, with all modeſty. For, he accounted this *Scripture* for his true Mother; as having been brought up ſo many years at its breaſts.

CHAP.

CHAP. XIX.

Of the Wisdome he shewed in his Answers, Words, and Actions.

HE hearkened very quietly and peaceably with great attention to whatever they asked him, and with the same tranquillity answered, or forbore to answer; according as he judged it convenient, or necessary.

There came to this Village to visit *Gregory* a Religious Man a Doctor, and intreated me to prevaile with him to speak somthing of our Lord; I did so: and the Doctor, to entice him (as they say) into the lists, began with a multitude of arguments, and variety of words, to discourse of the forementioned subject. After that the holy Man had been long silent, I by signes requested him to reply somthing. Whereto he answered me in a low voice, so that the Doctor did not hear (being somwhat deaf); *He is more edified by silence, than by speaking.* And, though he stayed here two days and a night, he spake not one word to him

him of God. Whereupon, at the Doctor's going away, I asked him, what he thought of *Gregory*. *His silence*, saith he, *pleases me much*. And *Gregory* himself said to me afterward: *Father* Losa, *I see many talk well; let us do well.*

If any, for argument sake, or for trying him, did ask him a thing premeditated and studied, proposing his doubt in *Latine*, he with great calmness bad him; *Tell me this in Spanish*; and, after he had told him, the Holy Man answered; *It is so as you say*: intimating, that they needed no answer. He used likewise to ask of the Learned the meaning in *Spanish* of some Text of *Holy Scripture*, thereby to humble himself to them.

To such as consulted him about going to *Spain*, Marrying, or the like, he gave no answer at present, but that he would recommend it to God. In which he discovered his singular prudence; for, he knew, in affairs of that nature, it was fit, that God should dispose the means, and move the will to that which conduced most to his greater glory, and the good of men: and this was the reason why he would not answer, without first treating of those matters with God, for the fore-

said

said end. Besides, he held it a thing not so necessary, that persons should marry, or return into *Spain*. Though these, and other good reasons that moved him not to answer, he kept to himself, thereby to humble and mortify himself.

Yet, when any asked him, Whether they should be *Priests*, or enter into *Religion*, and he found in them parts requisite for such a state, he furthered much their resolution, that so they might presently embrace that greater good. But, when he perceived that they wanted the qualities aforesaid, he was wont to answer; *I will commend it to God.*

He was a great Defender of *Religious Orders*, and of their Superiors, and Governours, before their subjects and domesticks; and shewed them the great advantages that were included in Obeence, and the observing their *Rules*, and *Constitutions*.

He made Secular Persons understand, when occasion was offered, the preeminence of a Religious Man's state above theirs, and the great spirit from God wherewith the *Religious Orders* were founded He said, that *God's best Souldiers were in them.* And, to this purpose, he was wont to say, a *Tree in a*

plain Champion had need take good rooting, but in the Forrest is safest from the winds.

He likewise ever defended Princes, Governours, and Judges, both Ecclesiastical, and Civil, with great courage and humility in their Subjects presence; and, when any disparaged their government, replied; *If you were in their place, possibly, you would not do so well. Who hath set us to meddle with the Government?* And, if they persisted, affirming, that what the Princes did ought to be reformed, he replied; *You should tell them so: for, what good doth it here?* To some, that thought themselves Spiritual, yet were always detracting, he said: *I do not account him Spiritual, no nor yet Vertuous, that judgeth, or speaks evil of, another.* He was wont most commonly, on these occasions, to say: *This thing cannot be remedied here; speak no more of it.* And, by his gravity, he added such life and weight to his words, that a certain Person of quality, discoursing of the King's government, was exceedingly abashed, by *Gregory's* saying only; *The* King *hath as sharp an understanding, as any in* Spain; *and will you reprehend him?* And the foresaid person still admires the

the great change which those words wrought in him.

He made another also, who spoke ill of the government of a certain Lord, to desist, by meerly telling him: *You dare not say this in his presence.*

He shewed great consideration and skill in speaking to every one in his own employment, to the Husband-man, Souldier, Gentleman, and the rest, without taking any from his profession. To this purpose he greatly commended the prudence of *S. John Baptist*, in the Counsel he gave to the Souldiers, To *be content with their pay, and do no man any wrong.*

When he treated with Spiritual Persons, lest they should (as often it falls out) censure those who went in a different way from them, he used to say, that *He was much pleased with the variety of Spirits; for thereby God had beautified his holy* Jerusalem. *That in the Spiritual course God was the Master, and none might make himself a Master to another, judging him, and desiring to lead him the same way, in which himself is led by God; because that way is good also by which his Majesty conducts others.*

To such as asked him counsel, what

they ſhould do: he anſwered; *Love God and your Neighbour: for, that was the Royal and perfect, way, for all, from the leaſt, to the greateſt; and therein can be no errour; for, it is our Law, in which conſiſts all perfection.*

He alſo uſed to ſay: *That to be always talking of Spirit was Milk, and the temptation of Novices. And that, though one had an Underſtanding like a* Seraphim, *he ſhould not deſire to make it known, without neceſſity.*

He accounted it better to recommend his Neighbour to God, then to tell him of God; unleſs where neceſſity in particular required it. To thoſe, who were already advanced in Spirit, he ſaid: *It is better ſpeaking with God, than of God.*

To one, that thought himſelf Spiritual, he ſaid: *It were a ſhame to ſuch a one, if it were known of him, that he deſired to live ſtill in this world.* And to this purpoſe alledged *S. Paul*, who ſaith; *We have not here an abiding City, but we ſeek one, wherein we ſhall continue.* And he perſwaded himſelf, that he who arrived to this might be already numbred among the *Spiritual.*

When he heard of any very great and miraculous things, he uſed to ſay: *I had ra-*

rather have one dram of the pure Love of God, than all this noise.

Being asked once, whether those who are perfect used recreations, he answered, *Yes.* For, when one goes a Journey, he loves to see his Horse eat, (so he termed his Body). But he said; the Perfect man, even in his recreation, kept a straight rein over his Body, contrary to the imperfect, who observe no such mediocrity; for, one while they immoderately torment their spirit, another while let it be carried away with the gust of Nature.

Though, in converse, it be an usual thing for men to laugh at the carelesness, oversight, or rash words of others, or when one is troubled, slips and falls, or appears with some blemish, or notable deformity, he never laughed on such occasions, but discovered that he took compassion on them rather.

When any afflicted person came to him, he greatly resented his grief, and applied himself to it, sending him away exceedingly comforted.

There came to this Village an eminent Lady, very vertuous, much afflicted; I went to visit her; and, though I spent a great deale of time to comfort her, I

could not in any wise. Afterward she her self spake with *Gregory*; who shewed so great prudence, or, to speak more properly, such a Divine Spirit in quieting and comforting of her, that she went away saying; *I am satisfied, I am satisfied.*

When they spoke of things doubtful, and hard to be resolved, being asked his opinion, he answered: *The Morning will come, and we shall be wiser.* Implying, that there was no resolving of a doubtful matter, without taking time to treat with God concerning it: Yet not meaning here, that he, by his prayer, should presently understand, and be able to resolve all matters; for, this is not imaginable of so humble a Person. By his saying also, *The Morning will come, and we shall be wiser*, he might intimate the hour of our Death: for, then the Day will dawn for the understanding of all doubts.

It was admirable to see the heavenly prudence he used in all his actions. He heard *Mass* with such silence, attention, and reverence, and received the *Blessed Sacrament* with so great, and so profound an humility, as raised devotion in all.

He

He would never ſpeak to any in the *Church*; but, if any urgent buſineſs did occurr, he went forth, and preſently diſpatched it.

CHAP. XX.

Of the Valour and Magnanimity of Gregory Lopez.

VIewing it after an external manner, it ſeems a thing very impertinent to commend a Solitary perſon, ſo recollected, and ſilent, ſo poor, and humble, for magnanimous and valiant. But, if we look on it with a ſpiritual eye, and reaſon, each of thoſe things above mentioned ſhews not only great valour and magnanimity, but alſo very manifeſtly diſcovers the powerful hand of God. Who would not account it magnanimity, for a yong man of Nineteen Years of age, with ſuch parts, and natural abilities, as we have ſeen, to forſake his Parents, Kindred, Houſe, Country, and the King's Court, which he began to follow, and ſo great hopes of preferment therein, and to exile himſelf, and

remove above two thousand Leagues off, to live in a Desert so dangerous, among the most savage and barbarous men of *New Spain?* It is manifest enough, that this magnanimity was given by the most High.

Now, in my opinion, it is exceeding great valour in such a yong Man so to have joyned with God in his heart, that he never was known to have said or done any thing, that was not conformable to the Divine Will; and with all his might to have endeavoured that all things what-ever should cease, and hold their peace in his interiour, without any of them adhearing to his Memory, or affecting his Will, but God, and what was apparently tending to the pleasing and glorifying of the same Lord. Who could give such vertue, save that most powerful hand? Since this is a thing so difficult, that even to recollect himself a while to a vertuous man seems like the ascending up a very steep hill, or scaling an *impregnable* wall: And indeed so it was, had not *Gregory* undertaken this exploit with so great courage, strength, and confidence in God, saying with *David: In my God will I pass over a wall.* What a courage was here necessary for

a Recollection of so many years, and that in such a profound silence, inconveniences, and poverty? walking so long a time in the narrow path of Vertue and the Spirit, without being known ever to go one step back. Now, this courage he will better understand who considers and weighs the difficulties of this journey, the enemies that are in it, the battels here offered, and the field they are fought in.

The Enemies are the Devils, so much stronger by nature than we, as the natural power of an Angel exceeds a Man's: so that our nature, as inferiour, trembles before any of those Spirits. He that walks in the path of Vertue hath also for enemies and opposers sinful Men, because he is contrary to them in his works; and even God many times permits the just also to persecute the just, and holy men to mortify holy men, which is a very tedious persecution. But the sharpest and longest is that, which a pious man suffers from himself; when by a divine manifestation and light he perceives that every thing befalls him from the hand of God, who evidently discovers to him, that all these enemies and adversaries are but Executioners of the Divine Justice,

doing,

doing, what they do, by the authority and power given them by God; when the heavens as it were become brass to him, and he finds his soul to be plunged in an Abyss of tribulation as it were, and totally abandoned; so that, to be able to sustain it, there needs a very great courage and magnanimity.

The Battels are so many, as our enemies are: very subtilly managed; for, so are these continued; for these never leave fighting; nor do our vices desist from pursuing us.

Nor is the Field wherein these battels are pitched a less argument of valour, to wit, our Interiour; where the Spirit wars against the Flesh, and the Flesh against the Spirit. A very painful fight this; wherein he is no less sensible thereof that gives, than he that receives, the wounds; and the rebellious flesh cannot be subdued, but by extraordinary labour of the spirit; for, there enter in the policies, and stratagems of the invisible enemies: there are the blows, and the wounds.

He that knew the pains that *Gregory* herein underwent, and the gains he returned on such occasions (as throughout this whole History is plainly seen) may easily

easily discerne, how couragious, and resolute he was: especially, two things considered. First; that being enflamed with an ardent Love to his Neighbours he shared in all their tribulations and calamities; and interessed all in his labours, and Prayer. He was tempted with all, being as sensible of their temptations, as his own. Secondly; that *Gregory* did eat this bread of sorrow very dry. For, though the Divine Goodness is wont to give Spiritual gusts to those that travel in the spiritual way for easing these troubles, this stout Souldier never desired them, but prayed God to with-hold them; because he would serve his King for his Majesty's own sake, without having any occasion to apply any part of his will and affection to Spiritual Consolations. For, in his beginnings our Lord gave him the Gift of Tears; which, for the reason forementioned, he besought him to take away. He had likewise a most ardent desire of seeing the *Humanity* of *Christ* our Lord in this life, but, finding this desire did retard him, and in some sort diminish his resignation, presently he procured to have it mitigated; contenting himself, that, when it was his Divine pleasure, God would

would ſhew him his Sacred *Humanity*. All theſe conſolations *Gregory* rejected, becauſe he deſired to ſerve God without pay in this life, or the bearing his charges; and therefore he died ſo well content that God led him by the way of the Croſs. Notwithſtanding the many contumelies he heard againſt himſelf, ſome condemning him for an Heretick, others for a Foole, others for a Vagabond, and the like, he never excuſed nor anſwered for himſelf, but defended and juſtified thoſe that ſpoke ill of him.

Some friends of his told him on a certain occaſion of a great uproare raiſed againſt him, to whom he replied; *God forbid, I ſhould diſſipate or diſtract my Soul with thinking thereon.* And, this ſaid, he remained as quiet, as he was before they told him of it.

An eminent Nobleman enquired of me the ſtate of the Hoſpital of *Guaſteca*, and, after I had informed him of all, I told him, there was a man there called *Gregory Lopez*, of ſuch and ſuch vertues, ſpirit, and prayer. And, what doth this man (ſaith he) in the Hoſpital? I anſwered: he was always in a Chamber at his prayers, and never went forth. Whereto he replied. *To ſuch a man could*

ould I willingly give two hundred ſtripes. And, when we afterward acquainted *Gregory* herewith, he, ſmiling, defended him, ſaying. *He hath reaſon: for, an idle fellow well deſerves two hundred laſhes. And Noblemen full of buſineſs can hardly conceive what internal exerciſes are.*

He never perceived in himſelf any ambition of being eſteemed, or known; and he many times reprehended me for commending him. He never cared, that Viceroys, Prelates, or Noblemen ſhould viſit him; but, upon occaſion, diſcovered, yet with all civility and modeſty, that he was not pleaſed with their viſits, when not conducing any way to the advancing God's glory, or his Neighbour's good. And, though the Holy Man much eſteemed the great piety and prudence of the *Viceroy Don Lewis de Velaſco*, yet he intreated him to forbear viſiting him, alledging good reaſons for his requeſt. In the viſits made him by Noblemen, and perſons of quality, he never ſhewed an humble gravity; an aſſured argument of the greatneſs of his mind.

The Book he made upon the *Apocalypſe*, of very great eſteem in the judgment of wiſe men, the *Inquiſitors* commanded ſhould be viewed, and examin-

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ed by *Don Pedro de Agurto*, Bishop of *Cibù*, who gave this approbation thereof; that he never saw a better Exposition of those Divine *Revelations*; that he wondered that he could say so much with such certainty, and brevity, that he had never seen a man so ready in History; that he believed he had Supernatural light afforded him for writing that book: And, when the *Holy Inquisition* took that business in hand, *Gregory* did not discover (nor had he, as we conceive) any disgust, nor would he take a Copy, or speak a word of, it, as though it had been none of his work.

Such was the greatness of his mind, that he never imparted to any his pains, or afflictions, nor sought comfort from any creature: though for the good of his neighbour he used to relate some things which had befallen him in times past.

He many times in the year sustained great pains of the stomack, and Colick, yet never complained, nor altered his countenance, or the decency of posture he was wont to keep in his best health; so that I knew nothing of his indispositions, but by his great weakness, or extraordinary bad appetite. Seeing him one

one time fallen away, I asked him; What aile you, to be so weak? He answered: *I have had the Colick without intermission fifteen days together.* And by these means I discovered his sicknesses; which were so great, as drew pity from one; and it was a great pitty and vvonder, that vvith them he should, or was able to, use such constancy, and austerity of life.

He had a fever very frequently, which he cured by diet; suffering hunger, if need were, three, foure, or five natural days: and he never kept his bed, though in great sicknesses.

Whilst he lived at *Sancta Fè*, he had the Toothach almost for a year together, which I had never discovered, but that he twice gathered certain herbs in the field which he knew were good to cure him, and at other times he could not eat for paine. Having once hurt one of his grinders, he vvould not let a Barber be sent for to draw it, but pulled it out himself in a very boisterous and painful manner. Such was the desire he always had of finding occasions of suffering; for, persons nearly united to God use to take as much delight in suffering, as others do in ease.

This valiant Man told me, how the Devil

Devil assaulted him once in a visible shape; and, I asking him, what he did to defend himself, he answered me in these words: *Me-thought, I could not do a better thing, than that I then was doing: So, I continued it with all my power; whereupon he vanished, without tempting me visibly any more.*

I never heard him utter any Maxime or good Sentence, which in time of need he did not practise. And, to this purpose, he was wont to say; *Misery is not to be desired; but the bearing it with equanimity is.* And therefore he sustained all events with so invincible a courage, and constancy, that he seemed not capable of change; so that, from the first day that I saw him, (now eighteen Years since) I presently discerned in him a certain majesty and eminency, which I had not seen in any other man. Which conceit went on increasing in me till he died, and augments still also since his death, upon the Wonders which our Lord works daily by him.

To return now to the design of this *Chapter*. What courage and magnanimity needs a Souldier, who of a poor peasant would by feats of arms come to be a *Grandee* in the *King's* Court? How much

much greater valour then needs a ſpiritual Souldier, of himſelf poor and abject, a Son of *Adam*, to become great in the Court of *God?* And, ſince we have ſo much proofe, in viewing the Life of *Gregory*, that at this day he is a Favourite in the High Court of Heaven, it is fit his valour & magnanimity be known, that God be more highly glorified in his Saint; gathering and concluding by that here written the much our Lord wrought in him; in compariſon of which, what is mentioned is as nothing; partly for the care he had of concealing his vertues, partly for the fear leſt I ſhould exceed the brevity intended in this Relation, recounting only thoſe things that were apparent, and which could not eſcape being ſeen.

I asked him one day; How he could ſo much hide his Vertues, conceiving it an heroical, and difficult matter. Whereto he anſwered me in theſe words, worthy eternal memory: *The concealing ones vertues is not hard to him that hath a lively Faith. For, if a man certainly believe, that all his Vertues ſhall be ſeen in the* Court *of* Heaven, *what need he care for their not being known in the* Village *of this* World?

CHAP. XXI.

Of the Humility, and Interior Poverty of Gregory Lopez.

I should be exceeding happy, had God imparted to me some portion of that store of inward Poverty, which he conferred on this his Servant; which consists in the heart's being stripped of all affection to things created, totally to surrender up it self to the love of its Creator? For, it may be said in particular of this holy Vertue, that those who practise, do speak better of it, than those that study it. And, consequently, I should better describe this of *Gregory's*, if I had some of it. What an excellent Pattern hereof this Saint hath been, may be understood partly by what I saw with my own eyes, and by what I gathered from the Answers, which, upon occasion, he made to divers persons.

The Sons of *Adam* are wont to be passionatly transported with the desire of being esteemed more excellent and worthier than their Neighbours. From this

this *Gregory* was so free, that he ever reckoned himself inferior to others. And I have several times heard him say: *Since I betook my self to Solitude, I never judged any; I accounted all better, and wiser than my self; therefore, except I were asked, I never counselled any, nor ever made my self a Master to others.* Of this all we who conversed with him are Witnesses; and we have seen by experience that, for his declining to become a Master to any, God ordained that he should be such to many. From the same root proceeded that extraordinary care he always had, of excusing very really those that censured him. And, when I one day told him, he had many detractors, he replied: *I have always excused them, not in words only, but with all my heart, in deed, and truth.*

From hence also, as from its source, issued his not desiring to have his sayings esteemed; and therefore he never purposely premeditated or composed the words he was to speak. And he once told me, to this purpose, that, before he began his solitary life, he spent some time in premeditating the Reasons, which he was to use upon a certain subject, and afterward he had not the oc-

caſion to deliver them: By which accident he was advertiſed not to loſe time in compoſing ſet diſcourſes, relying on God to ſupply him with ſuch as were moſt convenient in time of need. And our Lord gave him the grace never to miſcarry in his words; for they all diſcovered, that they were full of Divine Wiſdome: So that it was apparent, what the great Lord of heaven and earth had hid from the prudent and worldly-wiſe, he revealed to this his humble and meane Servant.

Eight days before his Death, a very wiſe and devout Religious Man, his intimate friend, came to viſit him, and among other things diſcourſed with him (ſeeing his life in ſuch danger) he familiarly asked him: *Muſt we then go now to enjoy our Lord?* thinking, he would tell him the time of his Death. But this humble Servant of God with great admiration anſwered: *Doth your Reverence ask Me this? It ſhall be as God pleaſeth.* As if he ſhould ſay: Can your Reverence, ſo wiſe a perſon, imagine, that I know the hour of my Death? I deſerve not ſuch a favour. Wherewith the Religious Man was much edified.

Three or four days before he died there

there came in an *Indian* Woman of this Village to see him: and, as I was talking with her in her own language, because he understood it not, saith he to me *Observe well what she saith: for perhaps she would advise me in something.* Whereby I noted his great Humility, in thinking more meanly of himself, than of that *Indian*; as conceiving, she might instruct him in that which was convenient for him at the close of his life.

Men's minds are wont likewise to be busied much in taking care about future events, that may befall them. A thing, *Gregory* was eminently averse and free from; for, whoever desires purely to serve God esteems all such cares as obstacles and hindrances. Therefore he never entertained designes of changing his life; pensive what should become of him; whether he should dye of famine, or cold; or should be bedrid; whether he should live a long, or a short, time; whether he should do such or such things, much tending to our Lord's service, and his Neighbour's good. For, he knew very well, there useth to be in these and the like thoughts some secret temptation of the Enemy, if one be carried away therewith, or at least some loss of time.

And therefore, like a wary man, and meanly-opinioned of himself, upon occasion of such a thought, he would always say: *I am nothing; I am good for nothing:* contenting himself with the doing what God in his holy Law commanded him, without judging himself worthy of greater matters for the future; though he was ever prepared in mind for the performing in every thing what his Divine Majesty enjoined him.

He lived so void of care, and forecasting things for the future, that he would not let others take care for him. For, when I went about to enquire and find out some other place or Town to live in, because the aire of this Village of *Sancta-Fè* was not so proper for him, by reason of his weakness and sickness, he would continually say to me; *Let none be solicitous for me: since God will take care to provide that which his Majesty likes best.*

He preserved his heart likewise void of all Curiosity, whether temporal, or spiritual (into which some Contemplatives use to fall): whereupon he sometimes told me, that, after his chusing a Solitary life, he never desired to see any thing of this World; no not his Kindred,

dred, Country, friends, or the like, wherein ſome Solitary perſons find difficulty to maſter themſelves. Nor did he affect the ſeeing of Angels, or having of Rapts, or Revelations. For he ſaid, he only deſired to ſee God, yet this always with reſignation, to be when, and how it pleaſed God; and the Trances and Extaſies, which in this life he deſired, were Union, and Conformity every day more to the Divine Will, and the accompliſhing it on all occaſions with all exactneſs, and truth.

We diſcerned another thing in this Holy Man well worthy of conſideration, that he never rejoiced in any Temporal thing, nor admitted it into his heart. God was his joy; and his delight and glory was the doing his Divine pleaſure, and aſſiſting his Neighbour. As I once told him on a certain occaſion the great eſteem I ſet upon this Vertue, he replied: *It is a ſhame for us who live under the Law of Grace, and have renounced the World, to value it: ſince Queen* Eſther *being the Wife of a great Monarch could ſay: Thou knoweſt well my God, and my Lord, that, ſince I was brought to this Palace to this preſent day, thy Handmaid hath not rejoiced ſave only in Thee.*

From the first time that I went to see him at our *Lady's* of *Remedies*, it pleased God of his mercy to give me such a great care of *Gregory*, that, if need were, I would not have refused the doing any thing for him, how difficult soever. So I supplied him with what he wanted, visiting him wherever he was. And, because he lived in *Guasteca*, I asked Alms three Years together for the Poor of that Hospitall; a thing, in those beginnings, of more difficulty to me, than one can imagine. And, to say all in one word, from my first acquaintance with him, till he died in my arms (which was Eighteen Years) methought I could have been content to have been his Slave; which he very well knew, and kindly resented: yet I dare affirm, we never perceived him rely on, or put the least trust in, what I did, or could do; nor that (notwithstanding all I did for him) he set his affection in any excessive manner upon me. For, in all good things that he received he beheld *God* as the Author thereof, and the Creature as the means, whereby the Divine Goodness and Providence sent and conveyed them. So that his gratitude to his Benefactors was grounded upon God, not

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on himself; earnestly beseeching his Majesty to reward the good turne done to him, since he moved their wills to do it.

In the same manner he endeavoured, that, whatever good work he did to favour or assist his Neighbours, not he, but God alone, might have the thanks. So we often saw, that, when some went to ask him doubts, he did not answer them himself, but requested of our Lord to declare them immediatly to them; that the thanks for that light might be given to *God*, not to him, either in whole, or in part.

CHAP. XXII.

Of the Exterior Poverty of Gregory Lopez.

FRom the time that he went into Solitude, and devoted himself wholly to God, he never possessed any thing as his own. To this purpose he used to say: that, *When any one delights in exterior Poverty, it is a signe, he is inwardly rich.*

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The great love he bore to Poverty was the cauſe, why he invented ſundry and admirable ways of perfecting it. Therefore firſt, he would not hold to any certain mode or kind of Apparrell; And ſo, in different times, he ſtill uſed ſuch Clothes, as God ſent him. The firſt Eleven Years it was of a thick courſe Sackcloth. Afterward in *Atrifco* his Hoſt gave him ſome grey cloth to wear; which was the beſt ſort of garment that he uſed all the time he lived.

The Ground was his Bed, whilſt he was able to endure it without conſiderable harm to his health: afterward he lay upon ſome Sheepskins, till his great weakneſs and ſickneſſes forced him to admit a very thin little quilt and a coverlet. This was his beſt Bed; which (as is ſaid already) upon my importuning him he accepted of.

His Chamber was very poor; for he would never (even when he was very weak and ſickly) let any hangings, though but of the courſeſt cloth, be put up in it.

He waſhed his clothes himſelf; both becauſe he was very cleanly, and for a neceſſity of his occaſions. He at ſome times in the year waſhed his feet; and he

he warmed the water himself in the Sun: he would never let any one wash them for him; nor do we know that any person ever saw his bare flesh.

In his Diet he used such moderation and temperance that he never did himself harm by eating too much either fruit (though naturally he loved it very well) or any other meat; only Purslane and wild Quinces, which for a certain time he fed on, did him hurt. To this purpose he used to say, *Poor folks ought to be very careful for their health, not to exceed in eating and drinking; that they be not chargeable to their Neighbours.*

In the first Years he eat no Flesh. Afterward, conversing something more amongst his Neighbours, he eat what they set before him; yet this but once a day.

The Goods he possessed were a Bible, a Map, and a Globe; which (as was said) he made with his own hands; and two other Books, that he had written.

Notwithstanding this Poverty, our Lord ordained that he never should ask Alms; as he at no time did, either by word, or signes, or even by any discovery of his good life, which tacitely is wont

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to move men to give Alms: for, the Divine Majesty was pleased to lead him this way, in him to leave us a proofe of his special Providence: since he so particularly supplied him in all his necessities. And, if for some time he let him suffer want of necessaries, it was, that, by increasing his Merits, his Crowns might also multiply. How often in travelling hath he come weary to his lodging, and there continued without eating? and at night lien on the hard ground, and betimes in the morning againe travelled several Leagues on foot, (for, this was his custome); when none took care for relieving the necessities of his poverty? And I wonder not much at it; for, by his look *Gregory* seemed rather a Lord, then a Poor man. How great was his hunger, thirst, wearinesse, labour, and troubles, into which God brought him, upon several occasions? This, I well know, was very much; yet is it likewise to be imagined, as to his courage and magnanimity, that, had God brought him into far more and greater straits, he would not have gone back from his resolution of Poverty: for he constantly kept his purpose of not asking any thing, hoping that our Lord would relieve him; as he always did. Per-

Perceiving the great inconvenience and trouble, he endured in my house by not asking any thing whatever, I one day told him: *If I were in necessity, I would ask alms, to shame and humble my self.* He answered me: *But not I.* I replied: *Methinks I should do ill in not asking what I needed, when I wanted it.* To which he answered: *For your self, you say well, and it is a good course: but not for me: Because God our Lord conducts every one in his particular way.*

In his latter years he needed a-mornings a draught of Wine, which unless he took, he was extremely tormented with the Colick, and a pain at his Stomack; and, though I took care to give it him, I could not always know, when he had spent it. One day he looking very weak, and pale, I asked him, what he ailed. He answered me: *I have not taken my draught of Wine these several mornings; and therefore have bin in great pain.* I began to be troubled, because I had no wine in the house to supply his necessity; but God assisted him so opportunely, that just in that very instant a Friend of mine came in, and brought us a little Wine very good.

He was so resolute in his not asking a-

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ny thing, that I once found him making a needlefull of thread out of a little linnen cloth; and asking him, What he did that for, he said; *to sew withal.* And, though he knew, I had thread, he asked none.

Above Seventeen years before his Death I had this desire of giving him all he had need of, assuring my self, that this was God's will to me. Yet, though I declared my mind herein to him, he never asked me any thing: at length, understanding by so many experiences the way our Lord led him in, I used from time to time to lay before him certain things, which, I conceived, he might have need of, to take thereof what he pleased; as he did.

There was another thing in his Poverty admirable; to wit, that it seems God would have this his Servant live on other's leavings, like a reall Poor Man. And we often observed, that whatever was dressed purposely for him did him harm. Of this I had very long experience: for, seeing him so weak and feeble, I got some delicacies to be made him; which, as soon as he eat, hurt his health: and he himself intreated me, that nothing might be made for his own person.

ſon. But I, imputing this to his deſire of not being chargeable to any, and likewiſe of living like a Poor Man, cauſed ſomthing again to be made ready for him in particular; and ſo it was, that he plainly ſaw, by the harm he received from ſuch things, that they had bin made for him: ſo that he reſolved to tell me plainly, it was God's will, that nothing ſhould be made particularly for him.

I obſerved likewiſe my ſelf, that, if cloth, linnen, or any other thing were bought purpoſely for him, it did him harm: though, on the other ſide, our Lord ſo ſtraitened him by ſickneſſes and weakneſs, that it ſeemed impoſſible to be able to paſs through them ſo as he did. And, when, in his laſt Sickneſs, there needed ſome particular things, he bade me not to cauſe any to be made for him; but, if any ſent them as alms, to take them in good part. And we know not, whether his death were haſtened by the dreſſing ſome things for him, which were judged neceſſary by perſons learned, and very good Chriſtians: for which cauſe the Holy Man at that time was ſilent, and received them with patience.

It ſeemed, God was his Steward, to keep him from waſting in this life any part of his Celeſtial Patrimony. Whereupon, ſeeing his Majeſty keep him ſo ſhort tied up, I once told him: It will not be ſaid of you, *Bona terræ comedetis.* Iſai. 1. 19. He anſwered: *It is true: and, as God doth it, ſo I deſire it.* And, indeed, for ſuch occaſions is the reſignation and conformity of Man's Will to God's; when, on one ſide God exceedingly preſſeth us, and Man, on the other, courageouſly ſuſtains ſuch preſſure with alacrity and content.

CHAP. XXIII.

Of the Mortification, and ſuffering of Gregory Lopez.

THe Mortification of this moſt patient Man (being in a way ſo high, that they cannot attain to the diſcerning it who with their exterior eyes behold things of the Spirit, and by themſelves judge of others) was the moſt rare, and admirable, that hath bin ſeen by us. As ſoon as he went into the Deſert,

ſert, he kneeled down on the ground, and, taking his Diſcipline in his hand, like a ſtout Souldier of *Jeſus Chriſt*, he began to chaſtiſe and evil-intreat his Body. But his Captain, and moſt wiſe Maſter would not leave in his own hands a buſineſs of ſuch importance; but told him; *Alius cinget te, & ducet, quò tu non vis*, Jo. 21. *Another ſhall gird thee, and lead thee whither thou wilt not.* As if he ſhould ſay: *Theſe Cords it appertains to me to ſtraiten: for, you muſt walk after my pleaſure, not I after your's.* Which thing our Lord performed, giving him by whole handfuls occaſions of meriting, not only outwardly in Body, by the continual ſickneſſes he ſent him, and the incommodities and labours he inſpired him to undertake, and bear with a more than manly ſtrength, but even inwardly in Spirit, by other far greater pains, wherewith he tried him.

He began to exerciſe him inwardly in things ſo grievous, and afflictive, that the great Patience our Lord had given him was but neceſſary: and, though he engaged all his forces, God brought him to ſuch extremity in this exerciſe, that not only he could no way bear a heavier load, but alſo it ſeemed impoſſible to

him to go forward with that which he sustained. He told me, his Nature trembled, when he thought on that Exercise; and that therefore he had related to it none in particular: but, though we know not punctually the things he suffered in his Interior, yet, from the Answers he gave to those that came to him with their inward afflictions might be discovered and collected some of them, wherein God exercised him. For, he answered with so many particularities, that all easily perceived, he was a Master in such afflictions, and were comforted to see him in so secure a Port, after so great tempests. And, when I discoursed with him of such interiour troubles, saying, they were very painfull, he answered me; *Father* Losa, *there are men that bear a load thirty times heavier than this.* Whence may be gathered, that in troubles of that kind what he suffered was much more than what he mentioned.

For, he that had an enflamed desire of preserving his soul pure, and always employed himself in chast and fervent Prayer, what an affliction and pain must a troop of temptations of the flesh cause in him, and the images and representations of those filthy things, which the De-

vil pourtraied out very lively to him, and with a worſe ſpirit and more alluring, than the reall ones themſelves? And, though our Lord gave him grace to trample upon all this, yet he could not but feel great grief and anguiſh in beholding himſelf as hanging by the ſlender hair of his own will, whereby he was in danger of conſenting; eſpecially becauſe at this time God opens the eyes of thoſe, who are to advance in Spirit, and makes them better ſee the danger they are in, that ſo they may walk with more heed and caution in the narrow path of Vertue.

What afflictions did *Gregory* ſuffer in theſe occaſions, and dangers, ſeeing his enemies were not weary of fighting, day nor night, nor by reſiſtance were put to flight, nor by his vertue confounded with ſhame? eſpecially, ſeeing they not only were about him, but within him, inſtigating him to evil, and oppoſing him in good. Yet theſe ſo great and ſo dreadful afflictions were to *Gregory* a joy and ſecurity, ſince he ſuſtained them for the glory of his God.

In like manner he behaved himſelf in receiving the charge of the Arguments which the Enemy made againſt our Ho-

ly *Catholick Faith*; the impoſſibilities, ſnares, entanglings, and doubts, that he raiſed on this ſubject. For, *Faith* being the foundation of Spiritual Life, the aſſaulting it is a torment, as being inflicted by the Devill himſelf. This *Gregory* ſuſtained conſtantly, and reſiſted *ſtrong in the Faith*, 1 *Pet.* 5. 5. and, by his profound Humility, made his adverſaries quickly vaniſh.

The Souldiers of our Lord are likewiſe wont, in the like retirement, to be moleſted with the Spirit of *Blaſphemy*: though he that already knows how ſpiritually to fly, and hath attained a delight in the Love and Praiſes of God, to ſo high a pitch as *Gregory*, gains always advantages by this encounter, and ſafety at his enemies coſt.

In the Spiritual way alſo perſons are not a litle nor ſeldome afflicted, and mortified with a kind of *Deliquium* or fainting, whereby the Devil ſeeks to ſtop their march: for, the ſoul deſiring to pleaſe God, and walk his way, finds at times ſuch a remiſſeneſs and weakneſs, that it ſeems almoſt impoſſible to her to advance one ſtep; and, knowing that, unleſs ſhe go on, ſhe diſpleaſeth God, and that to pleaſe him ſhe muſt proceed with

with chearfulneſs, great is the pain ſhe feels in beholding her own inability to follow what our Lord would have her. Our Lord gave this his Servant the courage and magnanimity, that is neceſſary for the ſuſtaining this with patience, and profit, and gaining the victory; fortifying him with humility, and the knowledge of himſelf, that he might attribute all the good he ſhould afterward do to the Divine Bounty, as the Fountain of all Good.

The Perfect ſuffer another ſort of miſeries, wherewith they are greatly afflicted and tormented; which is, that, having attained to a very eminent degree of Charity, they grieve at others evils, as if they were their own. It cannot in few words be expreſſed, in what continual grief and affliction our *Gregory* lived, beholding the blindneſs of Sinners, the obſtinacy of Hereticks, the many Souls every day damned: for, it is this that ſhould indeed be reſented: yet he was alſo ſenſible of the ſickneſſes, famines, injuries, warrs, and other calamities of his Neighbour, as though he himſelf had ſuſtained them.

It is likewiſe another aſſault of the Devil to repreſent unto ſuch as aſpire to

Perfection (in the beginning especially) how all the world will rise against them, as it hath done against all the followers of Vertue; and how they shall be persecuted by false Witnesses for infamous crimes, and such, as they abhor; and how, if they had benefited some by their good life, and example, all this will turn to Scandall, and a stumbling block to others. And, though to some these seem things easy to be born, it is certain, that, when God permits our Adversary to straiten these Cords, he makes the Servants of God to sweat for many hours together. Since this is a far more rigorous and severe penance, than that of the Body; though they seem to us to sit idle, and lazy. An ample discovery of this deceit our Lord hath afforded us in *Gregory Lopez*; not only by the equanimity and patience, which he was pleased to give him for sustaining such combates and adversities, but by the wonders which he hath wrought by him, and in him.

One thing I will relate here, which for its rarity did exceedingly edify me. I diligently observed for many years that this admirable Man never reposed himself in the spiritual course; and, though I somtimes considered that his continuing

ing the Act of the *Love* of *God* certainly caused in him that great intension, yet I was never fully satisfied, till, in thinking on it, our Lord was pleased to open my eyes, to discerne, that this so unshaken constancy proceeded from his continual *Love* of *God*, and of his *Neighbour* for *God's* sake. I once on this occasion telling him, *You neither do, nor can rest in the Spiritual way?* He chearfully and calmly answered me. *It is true indeed, that I neither rest, nor can rest, whilst my Brethren are in so many dangers and troubles. For, it is not fit, I should attend my own safety, leaving them on the Bull's horns. I will not do so base a thing. If I know but one of them that is in danger, I will not rest all my life long.*

That which I more admire is, that he never eyed any of the consolations, which in the Spiritual Way God useth liberally to bestow, observing the progress in it already made by them. Nor did he solace himself with the remembrance of past dangers, and troubles, nor with the vertues which by the Divine assistance he had acquired: for, Vertues, after once attained, cause joy and peace. The reason why he rejoiced not herein was, because he cast his eyes

continually not on what he had, but what he wanted; nor did he desire to stay by the way to rest, but still to go forward: for, God would always have him acquire new gains, climbing very craggy hills. And so he once told me; that, in those three first Years wherein he exercised himself in the forementioned resignation, God had made him ascend very great Mountains.

He endured another very troublesome and considerable Mortification, in two Purgatories as it were, that our Lord sent him in this life. The one was of *Love*, his having the which I perceived, when he lived in *Guasteca*. The pain it causeth persons experienced sufficiently know to be most extreme, and such as have not got so far will not believe it. For by the light, which God infuseth into the Superiour part of our Soul, the heart is wounded so deep with love, as neither the suavity, nor the grief can be expressed. There the soul faints away, because that, which above all things she desires, is not granted to her; and, an ardent, yet profitable, impatience seizeth her, which while it lasts, she finds no ease, rest, or quiet. In this condition God sometimes inspires admirable and

salu-

ſalutary Words, particular means, and inſtructions of true Wiſdome: the Soul endures an incredible affliction, both in concealing the torments ſhe ſuffers, and the jubilations, and inſpirations, which God communicates unto her. Whereby I underſtood a wonderful height of mortification in this *Holy Man*: for, he ſuſtained this Purgatory of *Love* with ſuch ſilence, as though he ſuffered a ſpiritual wearineſs.

The ſecond Purgatory was of *Deſire*; which conſiſts in this, that the Soul in this life cannot attain that Sovereign Good, which ſhe knows: and it coſt *Gregory* much grief and trouble. For, as with his quick underſtanding, lively Faith, and purity of ſpirit, he meditated and contemplated the Divine Greatneſs, God communicated to him ſo great, and amorous a knowledge of the ſame Greatneſs, that he moſt paſſionately longed to be poſſeſſed of it. And, ſeeing that in this life by running after the odour of theſe Divine Ointments he never could attain to the Good he ſo much deſired, he remained wounded, and grieved, as the Hart that deſires the fountains of living waters, to quench his thirſt, and cannot obtain them. Now,

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of this, becauſe it happens to few, let what is ſaid ſuffice.

But that, wherein *Gregory* mortified himſelf all his life long, and wherein he ſuffered much (as himſelf told me) was, in always following, as he did, the *Grace of God*: for, it is certain, one cannot follow *Grace*, but by flying *Nature*. What pains then, and mortification coſts it a Servant of God to be continually flying from, and denying himſelf? For, many times *Grace* requires of us what is contrary to *Nature's* deſire; and thereupon the one muſt neceſſarily dy in us, that the other may live. Therefore, that *Grace* might live, *Gregory* always labour-ed to become dead to all Creatures; whereas it is the property of *Nature* to live to them all. And, becauſe ſhe ſeeks to be eſteemed and honoured for her good works, and of none to be deſpiſed, he endeavoured to hide his excellencies, and vertues, and to be contemned in the world, as our Saviour was. And follow-ing Grace he ſtudied to quit the care of temporal things, and applied himſelf to the ſeeking, and ſerving God, ſince Na-ture inclines to the contrary. And, be-cauſe ſhe grows proud with proſperity, and is dejected with adverſity, *Gregory*,

by

by *Grace*, was prediſpoſed for receiving with *equanimity* and *conſtancy* what ſucceſs ſoever, without ſeeking to get any interiour delight of theſe, and other vertues for himſelf, but only rejoicing at the honour, that redounds thereby unto God: of which honour Nature as it were forgetful, in every thing, aimes at her own content, and deſires all good things for her ſelf. All her language is, *I*, and, *for Me*: ſhe hates her enemy, rejoices at another's harme, repines at his good. Whoſoever ſhall read this Book, or hath converſed with this Saint, will eaſily underſtand, how good uſe he made of this Grace, in loving, and wiſhing well to thoſe, who, either through malice, or ignorance, were his adverſaries, and reſenting their diſgraces, and wiſhing them all good for *God's* ſake. So that, overcoming himſelf every day ſtill more, and growing in Perfection, he hungred and thirſted ſo exceedingly after God, that nothing ſatisfied him; he always was ſtriving to attain this Sovereign Good, rowing with all his might againſt the ſtream of natural delight, and, ſwimming always above water, he laboured to fulfill the Divine will and pleaſure. Such as this is the true, and elevated Spirit of Mor-

Mortification; which he in a greater height and Perfection practiſed in *Sancta-Fè*; as *I* underſtand ſufficiently by many and good evidences.

Having for divers days obſerved that *Gregory* grew very ill in this Village, becauſe I perceived him very weak, and pale, I reſolved to viſit him oftner, and ſtay longer in his company, to ſee whether I could afford him any comfort, or aſſiſtance. I asked him concerning his diſtempers, but he would not tell me them; till at laſt after many days he told me the great and continual pains he felt in his teeth, and grinders; acquainting me alſo with divers other diſeaſes he had. But I was not herewith ſatisfied, being perſwaded, the Holy Man ſuffered other far greater troubles than theſe: whereupon I urged, and greatly importuned him to tell them me. Then he was pleaſed to do that, which *I* know not that he ever did in his life beſides; which was, to utter ſomwhat of that which inwardly paſſed betwixt God and him, ſaying theſe very words: *Thou well knoweſt, O Lord, that I neither have, nor ſuffer within my Soul any Creature, for love of thee: and why doſt thou in this manner hide thy ſelf from me? How canſt thou*

thou endure to ſee me with ſo many maladies, and, being able to cure me, doſt not? but wilt have me ſeek the herbes, that beaſts feed on; and, being able to heal me with a Fiat, *will not do it.* Now, though I am certain, that he ſaid this not ſo much for his own conſolation, as for my inſtruction, and benefit, yet I remained ſo aſtoniſhed at his declaring thus ſomwhat that paſſed inwardly betwixt God and him, [*viz.* that he neither had, nor ſuffered within his Soul any Creature for the love of God:] that I immediatly writ down theſe words, ſpoken by him. This happened on the 23d. of *March*, 1591.

CHAP. XXIV.

Of the Mortifying of his Senſes.

NO wonder, if one, who ever endeavoured with ſo great care, and ſuch exquiſite and ſublime ways to mortify his Interiour, was alſo excellent in the mortifying of his Senſes. It is certainly believed, that he never went one ſtep to pleaſe his eyes with the ſight

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of any of those things, which are commonly wont to satisfy and delight this Sense. So that, when he went only once living at *Guasteca* to see the Springs there, he told me, he did it meerly upon my importunity, and to content me. Being some Months at *Mexico*, he never went out of the House, save directly to the next *Church*. Nor could he be perswaded to go to any Monastery of *Nunns*, though he was requested by some with much earnestness. When he came to *Sancta-Fè*, he went out of *Mexico* before day, without looking on the Streets, or the Buildings. Being in this *Village*, though he was much importuned to go and see a Garden, that belonged to the litle house where he lived, having store of water, green plotts, and flowers, he never would in above six Years space; only one Year he went down sometimes to fetch some water to drink. He looked on Men's Bodies with an honest freedome, and free honesty, as if they had bin Souls without Bodies, or corporeall creatures inanimate.

Though it be a thing so natural, especially to men of a good understanding to be pleased with *Musick*, *I* never saw him go to hear any, all the time *I* knew him,

him, notwithstanding there was some near his lodging. And he often told me, that, if the *Musick* of the great *Church* of *Toledo*, or all in the world, were but one step off him, he would not go to hear it: but, if he were casually present where any was, he heard it quietly, and gained Spirit out of it.

All ill smells offended him much; yet he never had any sweet ones, nor would use them: and, though Nosegays and flowers were offered him, he accepted none, save very seldome, that he might not disoblige the bringer. He sometimes, but seldom, took a *Lilly*, or *Rose* of *Castile*, because, he said, it was a very chast smell.

As soon as he went out into the Desert, he resolved not to eat for delight, but meerly to preserve life: Which he observed to the very last. So that, when *I* urged him to tast of a *Melon*, or *Figgs*, (for, here these fruits are greatly esteemed, and desired) having smelt to the *Melon*, he said; *It is enough for this year to have smelt this Melon.* Of the *Grapes* he only tasted one, saying presently, *It is enough for this year.* Of the *Figgs* he took but half a one, and said the same.

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Though he loved Fruit very well, and desired to live upon it, because (he said) it was the proper food of Man, since in *Paradise* he should have bin sustained only with Fruit, of which *God* created so many sorts meerly for Man, yet, as hath bin related before, he told me; Fruit never did him harm in all his life: Which when *I* wondred at, he gave his reason: *For* (saith he) *I always eat moderately thereof.*

That which he fed heartily on, was *Bread*, the sustenance of the Poor. Yet even in this, it seems, he obtained of God the finding such mortification, that, for some years before his Death, he could not eat one morsel of bread, unless it were dipped in broth, without Salt, fat, or spices; and this was his diet at this time, tempering the bread with some very light meat. Somtimes he would keep a bit a good while in his mouth; and, when *I* bade him remember to swallow it, he answered me, *I cannot*; *nor find a passage.* He said, one of the most troublesome things to him was eating. Yet he highly prized the use of his Senses; knowing how useful they are to a Spirituall man, if he keep them well mortified.

After

After the burning Fever he had, there continued on him a lingring Calenture almoſt a year. In this neceſſity *I* often urged him to make uſe of ſheets, but never could prevaile with him.

I neither can nor ought to ſmother a very ſubtil kind of Mortification, which *I* came to know of *Gregory's*; for the underſtanding whereof it is to be obſerved, that one of the things, wherewith our Nature is moſt mortified, is, that the Spirit makes no account of her, nor gives her part of that which paſſeth within itſelf; depriving her of the ſhare ſhe was to receive in the Spiritual Work. This preſuppoſed, *I* obſerved for many years (wherein we eat at one Table, dwelt in one houſe, and ſlept in one lodging) that he never wept, ſighed, groaned, nor lift up his hands, nor ſhrunk up his ſhoulders, nor uttered one word either to *God*, or to himſelf, which might intimate his interiour ſentiments. A thing which, in a man of ſo great affections, and ſpirit, might aſtoniſh any one that knew what *Prayer* was. *I*, wondering hereat, ſaid one day to him: *You, being continually united unto God, by reaſon of the preſence of ſuch a Lord, do neither ſigh, nor ſpeak, but are wholly abſorpt*

in the Divine Goodness. Whereto he answered me: *That is not the reason, Father* Losa; *for, truly, I sigh, and groan a thousand times a day, and almost continually am talking with God; though this mentally. For Thirty Years I have used this course: and I endeavour not to give Nature any share in these feelings: which is no small mortification to her. For, I have found how false, and treacherous she is.*

I was not so ready in the practising this Lesson; but that, going sometimes into the Garden to pray, I should forget my self, moving my hand, or sighing sometimes; which *Gregory* hearing, he used to admonish me, saying pleasantly; *Father* Losa, *give Nature now and then a bit, lest she dy with hunger.* Yet he gave not others the like counsell, but advised them to help themselves with exterior signes; because, without them, they did nothing. I undoubtedly conceive, that whosoever shall with a candid intention read the Penances, and Mortifications, interiour and exteriour, which are here related, will rest convinced and satisfied, that this Heroical Man went not into the Wilderness to sleep, or be idle; but to do, and suffer. And I am certain, that,

that, if he would have told other greater mortifications, which he ſuſtained, a courſe of ſuch difficulty and vertue would aſtoniſh us: it would likewiſe have bin very materiall that theſe were better expreſſed, that ſo they might be better known: for, I confeſs, I have left out many things, becauſe *I* could not explain them, nor make them intelligible: but, by thoſe, we have obſerved, is ſufficiently diſcerned, that his life was all Mortification, Penance, and Croſſes.

It remains now, that we ſee the fruits, that *Gregory* reaped from this Vertue. Firſt; ſo great a Courage, that he was wont to tell me, *He now, through the Divine Grace, with a blaſt overcame Temptations.* Secondly; ſuch a dexterity in fighting, that his Enemies, though very ſtout, never made him retreat a ſtep; but he went always getting ground, and put ſo firm a confidence in God, that, had he met whole armies of Temptations coming againſt him, he would have routed and defeated them all. So that, for them all, how many ſoever aſſaulted him, he never loſt the exerciſe God had given him, but, theſe notwithſtanding, went on in the Love of *God* and his *Neighbour*. Thirdly; ſo great a Peace,

and dominion over himself in his way of combate, that never could any one perceive by him, whether in his Interior he were fighting, or enjoying? He was always one, and the same, without change; and in him was verified that sentence: *The wise man continues like the Sun; but the fool hath changes like the Moon:* and he used to repeat it sometimes. Fourthly, by this his so great Mortification he gained that, as one well exercised, God made him the Elder Brother, as it were, to take care of his Brethren, and Neighbours, and to fight for them; and our Lord accepted of his combates, admitting of them in the behalf of his Neighbours, as if themselves had fought: which *I* perceived fell out often, as shall be said in the *Thirtieth Chapter*, concerning the *Effects* of his *Prayer*.

All this strength proceeded from that lively Faith he had in God, whereby he understood very clearly and distinctly the greatness of the Divine Goodness, and Mercy, which suffers none to be tempted above his power. So that he fought his battels with pleasure; I say, with a rationall delight: for this never failed him. And he was wont to say; that to whomsoever God gave this delight,

light, he had, as they ſay, taken him already out of his ſwadling-clouts.

CHAP. XXV.

Of the Prayer of Gregory; *at what time, and with what Exerciſes, it began.*

I Have many arguments and reaſons to aſſure me, that *Gregory* began to uſe Prayer as ſoon as he had the uſe of Reaſon: I could likewiſe collect it from ſome diſcourſes we had upon this ſubject, and from other conjectures, that ſeem undoubtedly to confirm it; as his telling me, *That God had called him very early: That he had never bin a Child: That he never went a ſtep back.* Whence may be gathered, as a thing very manifeſt, by reaſon of his moderation in ſpeaking of himſelf, and his warineſs in making known his good things, that he intended to ſignify, that he had always uſed Prayer. He told me, that, when he was a litle *Page* in the *Court*, he uſed Mental Prayer, and went on errands with the ſame peace, as he did at that

time, which was six Years before he died: and that he did not loſe this peace, though *Dukes*, and *Earles* paſſed by, and other things, uſual in the Court; and that he perſiſted in his Prayer, notwithſtanding this noiſe, as if he had bin in a Mountain: though afterward he went on by exerciſe ſtill perfecting both his Prayer, and quiet. If therefore at Twelve Years old he had attained ſuch peace and quiet in Prayer, it muſt be ſuppoſed that he began to pray ſome years before he arrived to this ſtate and degree. And, if the years wherein he had the uſe of Reaſon, to the time that he went into the Wilderneſs, were but few, we may ſuppoſe them emploied in the exerciſe of Prayer: eſpecially if it be true (as we have heard, it is) that, before he came to *Court* to be a *Page*, he lived in *Navarre* with a *Hermite* Six Years; as hath bin ſaid in the beginning of this Book.

The ſame may alſo be concluded from the great courage God gave him in the *Court*: for, though he ſtayed there two or three Years, wherein are preſented ſo many impediments in the way of God, yet he had ſtrength to go through all, without altering his good reſolutions.

Now,

Now, such valour and zeal is seldome gotten, but by a long practice of conversing with God. The rather, because when he came to *New Spain* he was but Twenty years old; yet he came so far advanced in Mental Prayer, that he not only endeavoured to use it for a long time together in the day, but continued it sometimes travelling, otherwhiles writing, sometimes talking. And he told me, that, for the better attaining this Prayer, as soon as he came to *Mexico*, he fasted a *Lent* with bread and water, in the house of *Lewis Zapata*, with intention of begging of God assistance and favour to employ him so, as he might best serve him, and wholly devote himself to his Divine Majesty. It is evident, that such solidity and maturity of Vertue could not, ordinarily, be gotten on the sudden, but by long exercise of Prayer. Add hereunto, that *Gregory* was not moved to these so great works by remorse of Conscience, or the fear of Hell, but God led him always by ways of Love. And what greater signe of his long and settled Vertue, and of a firm Love, than the coming to the *Indies*, and passing through the richest places thereof, which were *Mexico*, and *Zacatecas*,

the Country being in the greatest prosperity for riches and honour that ever it was, and he having, as is said, such parts, for the acquiring, and enjoying this World's glory; notwithstanding all this, in his Youth, so early to renounce all these vanities, to put himself in sackcloth, and retire into the Desert, that so God there might go on causing spiritual improvements in his Soul; as, he told me, he had received to that present time? Which, without question, were much increased in Prayer, and Devotion. Besides, the *Divine Majesty*, the first day he led him into the field in the *Desert*, laid upon his shoulders one of the heaviest burdens, and the difficultest Exercise in all the Spiritual Life: as in the ensuing *Chapter* shall be said. And, since God layeth on a load proportionable to ones strength, the greatness of this evidenceth to us the Vertue of this Yong Man. Which being ordinarily gotten by tract of time, and holy Exercises, we may easily conceive that he had spent those Twelve Years, wherein till then he had enjoyed the use of Reason, in acquiring such Vertue by means of Prayer and converse with God; that, when he came to one and twenty Years of age, he might

might be fit and able, as being some way exercised, to bear the Yoke of God, that afterward it might go well with him, according to that Blessing pronounced by the *Holy Ghost*, which he recited very often: *It shall go well with the man, that from his youth shall carry the Yoke of God*, Lam. 3. 27.

He did not tell me in particular those Exercises of Prayer, which he used in his first Years; because, as we said, he never related things concerning himself, except on a probable occasion of benefiting his Neighbour. But I have ever believed as most true and certain, that the foundation, and entrance unto this course was *Christ* our Lord, since He must be the entrance to those that begin well; and we have likewise heard from him such good Meditations on our *Holy Faith*, and on the *Life*, and *Death* of our *Redeemer*, especially concerning his *Infancy*, and *Childhood*, done with so much devotion, and spirit, as gave sufficient proofs of his long use and practice in this kind of Meditation. Those were admirable, which he shewed me the first year he lived at *Guasteca*, on this Subject, and especially those concerning the most *Holy Virgin Mary*, our *Lady*. And he counselled

felled those that desired to profit in the *Spiritual Life* to repeat the *Rosary* with devotion, and to use all diligence to become very devout Disciples of this great *Master* of Sanctity.

CHAP. XXVI.

What Prayer, *and* Exercises *God inspired him to use in his retirement and solitude, and the benefits he reaped thereby.*

GRegory went forth into the Field (as he called it) of the Wilderness a month or two under One and Twenty years of age, as near as I could gather Concerning his manner of Prayer, I can relate something of a certainty, since he could not conceal all from me for the space of Eighteen Years wherein I conversed with him.

The first Prayer, he used there, was those famous words; *Lord, here I go forth only to serve you; and not to have regard to my self*: in the form above related. For he intended no flourishing complements, but with these few words to

to offer up himself entirely to the *Eternal Father*, thereby rendring himself his Slave, that so all his labours and gains might redound to his Lord; and this he termed, *the not having regard to himself:* for that in all his works he resolved to aime only at the Glory of God. The Almighty accepted an Offering made with so good a Will; and the Divine Wisdome hereupon undertook the charge of being *Gregory's* Master, teaching him that which was convenient. The second Exercise of Prayer, he gave him, was those words; *Fiat voluntas tua, sicut in Cælo, & in Terrâ. Amen Jesus:* hereby instructing him in the same Prayer, wherein he had instructed his Holy *Apostles*. And by this Prayer he gave him for an Exercise one of the highest lessons, and most difficult to perform, as containing in it all the doctrine of conforming our Wills to *God's*, which Spiritual persons term Resignation: and this not in a mean degree, but in the highest perfection, that those words import; to wit, that there be such conformity with the Divine Will on Earth, as is observed and practised in Heaven.

It is very remarkable, that the Divine Goodness would have *Gregory* be-

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ſtow as much time in this Exerciſe, as our *Lord Chriſt* ſpent in preaching his Goſpel; For all that perfection of his holy Doctrine conſiſts in the perfect practiſing of theſe words.

The diligent and amorous Diſciple entertained this Divine Prayer, and Leſſon with ſuch alacrity and courage, that for three Years together (a thing deſerving admiration) without tiring, or forgetting, he repeated them mentally as often as he breathed, when-ever he was awake. So that, conſidering how little he ſlept, and his extraordinary vigilance, innumerable were the times that he reiterated thoſe words; *Fiat voluntas tua ſicut in Cælo, & in Terrâ. Amen Jeſus.* And he told me, that after a years time, he did not obſerve his reſpirations for the exciting his Memory to the ſaid words; but the reſpirations now ſerved only to mind him for the making more intenſe and fervent Acts. And I have likewiſe heard him ſay, that, unleſs he made thoſe Acts with Spirit and Devotion, (though otherwiſe he continued to make them) immediatly at that inſtant the Devil aſſaulted him with a multitude of Temptations. And he alſo told me, that at this time, through the many temptations

tions that overwhelmed him, he could not take a Book into his hand: these words alone served him for a Book, and for instruction; and therewith, as with armour of proof, he defended himself against his enemies, and vanquished and subdued them. Having before tried, and by experience found the great efficacy of these words, he counselled many persons to repeat them customarily with their whole hearts.

During the time of these Respirations his operations were so effectual, that he was almost always elevated, not minding any thing of this life; and such was the intenseness, wherewith he employed his Memory, Understanding, and Will in this Divine Exercise, that, though, being in it, violent temptations assaulted him, yet after they were passed over he remembred them not. From this exercise of Resignation, as from a solid and deep root, he extracted all his Wisdome and Spirit.

After he had exercised himself for the space of Three Years in this Spirit of Resignation, his most wise Heavenly Master was pleased to advance him to another degree of Perfection, and by an interiour Act he taught him, how the summ of

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Perfection in this life consisted in the practice and observance of those words; *Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*; *and thy Neighbour, as Thy self*: that he must ever practise this, employing all his strength herein; with one Act of *Love* loving both *God*, and his *Neighbour*, imitating thus *God* himself. So that he forbare the repeating so often, as formerly, that Act of *Resignation* made in saying; *Fiat voluntas tua, sicut in cælo, & in terra. Amen Jesus*: because, as he said himself, this frequency of Acts would rather hinder, than further the continual Act of *Love*, in which his Soul now was. For the same cause he omitted other Meditations, and exteriour exercises, which he formerly used, that they might not divert him from his continual Act of *Love*. This Exercise *Gregory* endeavoured to pursue and practise with the same fortitude, as he had done that of *Resignation*, yea rather with greater; for, now his strength was increased. So that within a few years he became so expert a Lover, that, he told me, it seemed a very difficult thing to him to forget, even for a short space of time, this divine Exercise

cise of *Love*; and therefore, without interrupting it, he did eat, and talk, and perform any other actions, whether of Mind, or Body.

With this heavenly employment he began to read the *Bible* more than formerly, which sometimes he read three or four hours in a day. And from this great Love of God he got that understanding of the *Holy Scripture*: Hence he acquired an excellent gravity, and moderation in his words, a rare prudence and discretion in his answers, and counsels, that equality he observed in loving his Neighbour, and Himself, wherein he was singular: for, in all his good works he ever accounted himself but as one member of the rest of the World; and as much desired to obtain mercy for them, as for himself. From hence also proceeded his great purity of heart, and in Prayer liberty, and dominion over his enemies, and a severe mortification of his Senses. Now, in praying he did not labour with such violence and force as formerly, but by a more refined and delicate Act; less sensible, but more perfect. In this manner he went on increasing every day in perfection; and that in such sort, that divers Spiritu-

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al persons were deceived in their seeing him addicted to, and versed in, other Sciences, and Arts to such an eminency, and exactness; imagining, that this diverted him from Prayer. Yet it was so far from that, that in his last years he attained such a high degree, that he told me often, his Inner Man did work, without imparting ought to the Outer; and that he now reduced not the Conference he held with God unto Mental Words, but to another language, which, certainly, was no other than that of high affections. In fine, by means of this Exercise he obtained that excellent Unction with God, which he always endeavoured to practise, and those heroicall vertues, he possessed; and, to say all in a word, with this there abundantly flowed in upon him all good things.

CHAP.

CHAP. XXVII.

The Spirit of Gregory *is further evidenced by the* Answers *he made to to certain* Questions.

I Have thought fit here to set down certain *Answers* that *Gregory Lopez* on some occasions made, that by them his Spirit may be something more discerned; which, being so very interior, may by these be the better discovered.

A *Religious* Man, both spiritual, and learned, one whom *Gregory* much valued, and discovered himself to more than to others, asked him, whether he assigned certain times, and particular hours of the day, or night, to quicken his Act of *Love* more, or make it more intense, in case it flagged, or cooled by conversation, or doing offices of Charity for his Neighbour, and the comforting such, as came to confer with him? He answered; *He had no set times, nor needed any; because there was no created thing, that disturbed, or cooled, him; since his interior operation was always in its perfection; for,*

he had almoſt made it natural to him: that he never went back from the perfection of that Union, whereto God had admitted him; but went always forward: that from this Union he had gotten whatſoever he knew; for God had always bin his Maſter, and not Books: though it was a great conſolation to him to ſee thoſe things written in Thaulerus, *and* Rusbrochius, *which our Lord had communicated to* his Spirit: and he was never ſatisfied with commending, and *extolling the Spirit of the Holy Mother* Tereſa *of* Jeſus.

Another time being asked by the ſame *Religious* Man; *Sir, if you were a Prieſt, what would you do?* He anſwered; *What I do now.* He replied. How would you prepare your ſelf to ſay Maſs? He anſwered; *As I do now.* He asked him further: And how would you make your *Memento's?* He anſwered him; *Juſt ſo as I do always.* Adding; *If I were ſure to dy within theſe few hours, I would do nothing more than I do. For, I am now actually giving to God all that I have; and more I cannot give him, unleſs, of his mercy, he beſtow it on me.*

On this occaſion the foreſaid *Religious Man* obſerving that at certain times as the Soul is loving God with all her ſtrength

ſtrength in great quietneſs, our Lord unexpectedly raiſeth her up for a ſhort ſpace to an height of denudation, drawing as it were the curtain that was between God, and her, and God himself dilating her, and making her capable of things, which ſhe can neither comprehend, nor expreſs; and, when ſhe would pauſe, and ruminate upon that which God hath wrought in her, ſhe finds that now thoſe favours are gone, and leave only the affections thereof behind in the Soul) asking him again, whether, after his having received the like favours, he remembred them? or, whether his Soul continued always in that height, to which God is wont to raiſe others for a ſhort ſpace, as is ſaid? He anſwered, that, *As it is not in the power of Man to procure ſuch ſingular favours of God, ſo neither is it in his power to remember them, or to continue any long time in them: and that he doubted much, whether there were ever any pure Creature (ſave the moſt* Holy Virgin) *that always perſevered in the like ſublimity of Union, which God is wont ſometimes to give: though, in the ordinary Union (ſuch as his Majeſty had imparted to him) one might very well both conſtantly perſiſt, and eminently improve it.*

And, enlarging on this subject further, he said, *That* Visions, Revelations, Extasies, *and* Rapts *were not the top of Perfection, nor consisted it therein; though oftimes God is wont to give them. For, he works with every Soul according to its capacity, necessity, and disposition; since Souls that are perfect, and expert in the Act of a pure simple and perfect Love, need not any suspension of the Senses, for our Lord's communicating much unto them: because the Senses do not hinder them, nor disturb the Divine communications. And he had never had Extasy, Revelation, or Rapt, that deprived him of his Senses; the which Senses never distracted him.*

At another time the same Person discoursed with him of some Souls, that attained great peace and inward tranquillity, with a passive Union, as it were, and enjoying Love, which God gave them. *Gregory* answered, *That such were good souls, and in a good way; yet that* Perfection *and* Merit *lay not so much in these Acts of enjoying, as in the Soul's endeavouring on her part to employ all her forces in loving her God with the perfectest manner, and act, that she can: for,* this *is rather doing, than enjoying; and* that *is rather enjoying, than working. For, the Soul,*

Soul, that perfectly loves her God, can give no more, than she doth; nor doth God require any thing else: since hereon depends our whole Law, *and* Prophets.

As I was telling him once of how great estimation and value, and how acceptable to God certain persons were, that always employ themselves in praying for the whole *Church* with a great zeale of Gods honour, and a desire of the Salvation of Souls, he said, *It was a great Perfection, but belonged to few: and that he understood, Mother* Isabel de la Natividad, *a* Nunn *of the Monastery of the* Conception *in* Mexico, *now deceased, had attained it.* To whom also, I hold for certain, was shewed by Divine Revelation that the Holy man *Gregory Lopez* was continually taken up with this Exercise. For she writ a *Letter*, wherein were these words: *I am always in the Employment, in which our Lord hath put me, of praying for the whole Church; as my* Brother *also doth.* She spoke this of *Gregory*; and she was a true Servant of God, detesting all falshood, and very far from any suspicion thereof.

In this *Chapter* have been mentioned things, which in the opinion of those that treat of and understand Prayer, and Spi-

rit, are (for the confirmation of great Sanctity) above those miraculous: being more certain Signes thereof, than Miracles are.

CHAP. XXVIII.

Of some other manners of Prayer, *which he had.*

NO less wonderful height of Perfection and Sanctity is proved from other ways of Prayer, wherein this admirable Man (whose continuall business was the perpetuating that Act of loving *God*, and his *Neighbour*; and in this chiefly he employing all his forces) exercised himself likewise, without diverting his mind, but advancing rather in the forementioned Union.

When any interiour combates presented themselves, he took delight in fighting them out for the love of God: and, after he had conquered, he likewise offered to him in Sacrifice all the Victory, and spoils of that War. And therefore, from his often using to overcome, and, through the great confidence he put in

in God, when he saw whole armies of Temptations appearing against him, he rejoiced exceedingly, as Huntsmen do at their prey, therewith to furnish their Master's Table. Nor did he only offer the conquests and spoils of his battels in Sacrifice to God, but also the gifts and strengths, wherewith his Majesty enriched and adorned him; making an Oblation thereof unto his God, and Giver, by a very profound Prayer, and very humble acknowledgment, whereby he publickly owned him as the Supreme Good, and Fountain of all good things, and consequently most worthy, to whom all which we receive should be offered up. So that, in receiving any grace or gift, *Gregory* presently with a clear light of Understanding, and great fervour of Charity, without staying upon the gift, went with it to our Lord, desiring he should enjoy all that he had; with such fidelity did he love his God. And on such occasions he used to repeat that sentence of the *Wise Man: Many men are stiled merciful; but a faithful man who can find?* Prov. 20. 6.

He was wont also to offer up to the *Eternal Father* the Life, Passion, and Death of *Jesus Christ*, his Son, and our

Redeemer. Which Oblation he made ſomtimes for all the World, at other times for particular perſons, or things; as he underſtood it to be the Will of God. And to this *Sacrifice*, or Spiritual *Maſs*, he attributed much efficacy. As I was diſcourſing with him thereof one day, he told me, *God had in the World thouſands of* Prieſts, *who many times made this Oblation ſpiritually: and that he frequented two ſorts of ſpiritual Communions. One, conſiſting in an ardent Deſire of receiving Sacramentally Chriſt our Lord: the other, in an intenſe Deſire of receiving in himſelf the* Father, Son, *and* Holy Ghoſt; *making himſelf a living, and pure Temple of the moſt* Holy Trinity; *and giving It actually lodging in his Heart, there to live, and abide for ever.*

I asked him one day, how he did exerciſe the *Love* of *God* and his *Neighbour*; and he anſwered me; that only by repeating certain Verſes of *David*; ſuch as, *Praiſe the Lord all ye Nations, praiſe him all ye People.----Bleſs the Lord all ye works of the Lord*; *praiſe him, and glorify him for ever.----Let all the Earth adore, and bleſs thee, O Lord.* Wherewith I remained not only ſufficiently inſtructed, but likewiſe much affected to

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ſo good a Manner of Prayer, ſo comprehenſive, and ſerverous.

He had alſo a great care to pray for our *Holy Mother the Church*, for its increaſe, and for the advancing of the Holy Catholick *Faith* throughout all Kingdomes. He prayed alſo with great inſtance for hainous *Sinners*; and he ſaid, this Prayer was very acceptable to our Lord; relating to this purpoſe that which had paſſed betwixt *Saint Catharine* of *Siena*, and our *Saviour*; to wit, that ſhe, praying to him earneſtly for thoſe in Mortal ſin, heard from his Divine Mouth; *For theſe I intreat thee to pray to Me.* And he uſed with much tenderneſs and compaſſion to repeat theſe words, when there was any diſcourſe of *Sinners*.

To the ſame purpoſe, and with the ſame ſpirit, he related an Example, which *S. Dionyſius* the *Areopagite* in his eighth *Epiſtle* to *Demophilus* affirms, he heard from the mouth of *S. Carpus* the *Biſhop*; to whom God, for his great purity and ſimplicity of Soul, revealed many things; and it was this: The ſaid *Carpus*, underſtanding that a certain Idolater had perverted a Chriſtian, and made him apoſtatize from the Faith,

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grew so incensed against them both, that he earnestly besought God to take them away from the face of the earth, unable to endure that such wicked men should live therein, having perverted the way of our Lord. Whereupon *Carpus* looking up to Heaven saw *Jesus Christ* there sitting with innumerable Angels and Saints: then looking down immediatly on the earth, as it were through the mouth of a deep Well, or Pit, he discovered Hell, and its torments; and there upon the pit's brink stood those two wicked Persons, whom he had prayed against, staggering as ready to fall, and trembling in a pitiful manner, because those infernal Serpents sought to fasten on them, and pull them in. *Carpus* was told, he should do well to pray for them, that they might escape those so dreadful torments; yet he did it not; but desired God to let them fall into that Pit. When, lifting up his eyes again to Heaven, he saw the most Mild *Jesus*, who, moved with pity, rose up, and offered them his Hand to free them, yea and sent his Angels also to help them. Then, turning himself to *Carpus*, said our *Lord*: O Carpus, *I am ready to suffer again for Men's sake. See, whether you would like*

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to be eternally in this same Hell, and pass your life among these Serpents, and continue deprived of the joys of God, and of the society of his Angels, and Saints. He made use of such Examples, to acquire, and to teach, this spirit of *Jesus Christ*.

He used also an amorous and powerful importunity with God by his Prayers, that his Divine Majesty would attract unto himself all People, and Nations, converting and causing them to enter into the Bosome of the *Church*; and that he would reduce the *Jews*, and *Heretick*s to the Holy Catholick *Faith*. Which yet he did without ever desisting from that Act of the *Love* of *God*, we have spoken of.

All his solicitude and intercession in praying for his Neighbours was, that God's Will might be fulfilled in them on Earth, as it was in Heaven; and from all things he took occasion to make this Prayer. If he heard say, that the King, for his great Power, and Justice, was feared and reverenced, and possessed his Kingdoms in Peace, he straight turned him to God, and cried: *Thou art all-powerful, and all-just O Lord; let all fear thee, and reverence thee, and possess all this thy Kingdome in peace.* If he heard that

that a Father, for his goodneſs, was beloved of his Sons, he preſently ſpake thus to God; *Father, and Fountain of all good things, let all thy Sons love Thee.* When he conſidered how a Gardiner endeavoured that all his Trees ſhould bear fruit, he immediatly turned him to the *Creator* of all, ſaying: *Let none of thy Creatures, O Lord, periſh; but let all yield their fruit in its proper ſeaſon.* If great Wars, and Slaughters were reported to him, he lifted up his heart to God, ſaying: *Your Sons, and my Brethren, whom you ſo much enjoyn me to love, ſee,* Father, *how they behave themſelves.* And, to ſpeak in brief, all the good, and evil accidents in the Univerſe to him were Motives of *Prayer.*

Several times he told me, that whatever was in the World he ſaw it all united into one point in God, without uſing any Diſcourſe. Which muſt be by ſome great light of *Contemplation,* that he received in certain occaſions: from whence ſomwhat may be collected of the ſublimity of his *Prayer,* and how elevated and conformable his Soul was with God, ſince he had the whole World abbridged in his mind, and by ſo ſpecial a light reduced it all to an Unity, ſo to offer it unto the ſame Lord. He

He desired much that his Neighbours should not cease amidst their external works to be praying to God; because, being experienced, he understood the great advantages contained therein. And for this Vertue he used to commend the *Macchabees*, who, engaged in such fierce battels, as in the *Books* of their *History* are recorded, continued fighting with their hands, and at the same time praying in their hearts.

He used another way of praying worthy the learning, and imitating; which was, that, every time he was to speak, answer, or desire any thing, he raised his spirit to God by *Mental Prayer*, imploring the Divine Grace, that it might succeed well. To this purpose he was wont to relate that which befell *Nehemias* with *Artaxerxes*; as is written in the second *Chapter* of the Second *Book* of *Esdras*. For, when that Great Monarch asked his Cup-bearer *Nehemias*, what it was that he desired, the Sacred Writ saith, that, before he spake, *He made his Prayer to the God of Heaven*. Whereupon he obtained of the *King* all that he requested.

He was exceedingly devoted to the *Pater noster*, because he was taught it by

by our Lord; and he reaped great benefits by it: and to most of the Petitions he annexed these Words, *As in Heaven, so in Earth:* as when it is said *Hallowed be thy Name*; he added, *As in Heaven, so on Earth.* For, hereby he shewed the zeale he had of God's Glory. And, as many Servants of God, to attract others to good, and excite them to God's service, do write Letters, go Journies, and perform other pious works, *Gregory*, instead of these offices, when he would help any one, and relieve him in any necessity, betook him presently to his Prayer, to treat the business with our Lord. For he well knew, that the accomplishment of all good was to descend from Him: and by this means he wrought wonderful effects. And he told me, *It is much better negociating with* God, *than with* Men. Yet those, who asked his counsel by word, or writing, he answered, thereafter as he judged necessary for their good, and the glory of God; to whom he rendred thanks, that he had, likewise, in his *Church* Persons, who by these exteriour ways assisted their Neighbours.

CHAP.

CHAP. XXIX.

Of the Manner of his Habitation, *and* Manſion *in* God.

I Have deferred, as much as I could, the writing of the Manner how *Gregory* lived in *God*, expecting always a greater light from his divine ſpirit, to be able to declare a thing ſo important. This Manner was not by *Extaſies*, or *Rapts*: Yet his *Union* ever ſeemed to me immediate; ſince his Will with a great intenſion, diſengagement and nakedneſs, looked only at God; and this kind of Union was manifeſtly diſcerned by the great fruits it always left in him.

This *Manſion*, methinks, I may call by no other Name, than a *Transformation* into *God*: becauſe the *Soul* in this eſtate is wholly out of itſelf, and wholly in *God*, according to what the *Apoſtle* ſaid: *I live, yet now not I, but* Chriſt *liveth in me*, Gal. 2. 20. And ſo it is, that all we, that beheld his Life, and Perſon, ever thought him a Repreſentation of *Chriſt*; and therefore we termed him,

A Man truly Crucified to the World : for he esteemed only the Life Spiritual. Whereupon, when very Spiritual Persons discoursed with him, he invited them to such a Transformation, using those Words of *S. John*. *God gave them power, to be made the Sons of God, to these, that believe in his name: who are not born of flesh and blood, nor of the will of* Man, *but of* God, *Jo.* 1. 12, 13. And I am confident concerning this *Transformation* of *Gregory* into *God* that it was ever a thing much approved by all the Spiritual Men that conversed with him.

In this *Transformation*, which I call Immediate Union, many use to have a great Spiritual *Joy*, which is termed *Fruition*: because Persons thus advanced have not for some good time so much of pain, as joy; being raised by God, without their own labour, to that most happy estate. And this is that which is called the Spiritual *Unction*. There they are as it were passively with God. I so term it; because, though it be true, that in that Union the Soul always acts, yet this is not so much by way of inquisition, as of possession: for, it exercises not so much the act of desiring, as that of possessing and enjoying.

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This Passive kind of Union I know not that *Gregory* ever had, from the time that he went into the Desert: for our Lord did not bestow himself so abundantly on him, that he did not every day desire Him more. And therefore he entertained himself not so much in the enjoying what was given him, as in the new desires of seeing himself every day nearer joyned to God.

Saint Dionysius the *Areopagite* saith, that his Master *Hierotheus* had the state of Spiritual *Rest*, and *Fruition*, which we have spoken of; and puts it down as the heighth of Perfection attainable in this Life. And all the Contemplatives are of the same opinion; which was the only reason that *Hierotheus* had the Sirname of *Divine* given him. For, this Union makes the soul one with *God*, and most like to the *Divinity*; which doth not work with toile, but fruition. This so universal an opinion I on divers occasions told *Gregory* of, above Fifteen Years before his Death: and, though it seems he had experienced it (for he understood it very well), yet he accounted it better for himself, and more willingly chose, the state of Action, and to be always loving *God*, and his *Neighbour*; la-

bouring therein day and night: and he said, *God had given him this Exercise as the best, and that he was to use all his forces not to quit it for whatever delight, or fruition.* For he could not conceive, how in this life that should be more perfect, which had less merit; and of this merit enjoyment participated not so much, as did labour. But I leave this Doctrine for the Learned to decide, and prosecute my intent.

The *Transformation* into *Christ*, which I perceived *Gregory* had, was an ardent *Love*, whereby he desired to follow him in his Life, and imitate him in his Labours, and Cross. For, it is a thing well known, that the most holy Life of our Lord *Jesus Christ* was a lively Pattern, that we, imitating him, should all of us effect the VVill of his *Eternal Father*: and so he saith; *I came not to do my own will, but my Father's*, Jo. 6. 38. And in another place; *I must work the works of him, that sent me, whilst it is day.* Jo. 9. 4. It is also well known, that the Life of our Good *Jesus* from his Birth to his Death, was a continual bearing the Cross of our sins, working on it our Redemption; and so his whole Life was a suffering of labours. In these then *Gregory* desired

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to imitate Christ, and in them did; therefore in his life he had litle of fruition, and joys, and much of solicitude, and crosses. It seems likewise, that this not having many sensible gusts may be reckoned a Priviledge, and particular Gift of God; since, without these caresses, his Majesty bestowed on him that, which he useth to bestow on those that have them: as may be seen by the Light, Wisdome, Fortitude, Perseverance, and all the other divine Gifts, he possessed. Hereby also it is evident, that God always conducted him by manly ways: since those delights God usually bestows on his Friends upon the entrance of their journey, when they begin to dy to the things of this World, and to live in God; then he brings them into his Wine-Cellar, giving them a tast of his wine; then he imparts to them some light, and joy, as a pledge and earnest of that which is for them in Heaven, that they may march on with courage, and perseverance. But, when they are now advanced, and grown strong, he entertains them with an higher degree of *Charity*, which is to suffer and dy for their *Beloved*. Of both which we have example in the Holy *Apostles*: and whoever shall have read attentively

what we have written above will also clearly see, that this Exercise of the greatest *Charity*, which makes one suffer and dy for his Beloved, was the whole Life of this Holy Man. So that it was a thing notorious, and evident to all us who conversed with him, that this so intense an Exercise of loving God with all his strength caused all those weaknesses, pains, and sicknesses in him; and he well perceiving this in himself went on dying chearfully for his *Beloved*. To this purpose, relating sometimes the great pains he had sustained, he said to me: *The materiall Martyrdome of Whips, Iron-hooks, Fire, and Sword, be it never so great, passeth away in a short time: But, besides these, God hath in Heaven Spiritual* Martyrs *of great eminency*. He recounted the Lives of many *Saints* greatly honoured sufficiently confirming this truth. So he related of *Paphnucius* the *Hermite*, that, as he was led bound, because he was a *Christian*, and those that conducted him threatned him with many torments, unless he forsook the *Faith* of *Jesus Christ*, he smiling at his Tormenters told them, *We Hermites are used to suffer such torments in the Deserts*. But, because both to me, and likewise to

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all that knew *Gregory*, it is a thing moſt certain that he was an eminent *Spiritual Martyr*, I will diſcourſe no further thereof; conſidering the joy wherewith he received his Death; how without any apprehenſion, and terrour; with how much greater alacrity he beheld Death near and preſent, than Worldlings have amidſt their pleaſures, honours, and paſtimes; ſaying with the *Apoſtle*; *To me to live is Chriſt, and death a gain*, Phil. 1. 21.

So that *Gregory's* content lay in ſuffering for *Chriſt*, and his delight, and glory in the Croſs; ſaying as *S. Paul*; Gal. 6. 14. *Far be it from me to glory, ſave in the* Croſs *of my Lord* Jeſus Chriſt: and as the *Prophet David*, who, ſeeing himſelf laden with ſo many bleſſings and mercies, as in the latter end of his days God beſtowed on him, began to conſider it, and ſay: *Wherewith ſhall I recompenſe the Lord for ſo many favours, as he hath done me?* Pſal. 115. 12. & caſting his eyes on all that he had, he found no other recompence ſatisfactory, but to ſay; v. 13. *I will take his Cup, I will invocate his Name*: as if he had ſaid; I will internally deſire to drink of the Chalice of his *Paſſion*, which I behold, and very

well understand by the *Spirit* of *Prophecy*. This was therefore the Spirit of *Gregory*; by this way did God conduct him; this is the Doctrine taught him by *Christ* our *Lord*; in whose pains and death he found his spiritual delight: for, other delight he never coveted, as hath bin said. Yea he used to say; *That Men perfect in spirit are displeased at the having those gusts, which Beginners do willingly entertain. For, a Man is affronted with the being offered a Bunch of Grapes, or an Apple, wherewith a Child is much delighted.* And he added: *That the present life is not a life of joy, and rest; but of sorrow, and labour.*

In fine, this his rejecting of Delights, though these spiritual, proceeded in him from a most perfect Poverty of Spirit, which God gave him; the property whereof is not to desire any thing but *God*, for his own sake; in which consists true Charity, and the heighth of Christian Perfection: so that, whosoever loves God more, is more perfect, whether with, or without, those gusts. For, if a poor Cobler mending his Shoes love God more than a Contemplative, (how great fruition soever he have attained) he would be the more perfect in a Christian life. With

With this ſpirit *Gregory* mainly aimed at the intenſion, and purity of Charity, deſiring ever in his life and labours to imitate *Chriſt* our *Lord*; on whom he fixed his eyes, as on an excellent Original, from which he was to copy the beſt way of labouring: ſaying with *David*; *Mine eyes are always on the Lord*, Pſal. 24. 15. To which purpoſe he was wont wiſely to apply that Sentence; *A wiſe mans eyes are in his head*, Eccleſ. 2. 14. meaning, that a Wiſe man always hath his eyes fixed on *Chriſt*, who is his Head. For, ſaid he: *The Soul touched with the* Love *of* God *is like the Mariners Needle, which, by being touched with the Loadſtone, ſtands ever pointing to the North; And ſo in Spiritual Men there muſt be alſo this admirable property, that in every place and affaire, they retaine this inclination, and propenſity, of having their eyes always fixed on* Chriſt *our Lord.*

He pleaſed himſelf much with thoſe that did this. And thereupon, Four Perſons, very Spiritual, and great Servants of God, coming to ſee him once, and ſitting one day at the Table with him, it ſo fell out, that they were all bare-headed; He looked chearfully upon them, and ſaid: *Bleſſed be God, that*

all we, who ſit at this Table, have our heads uncovered. He ſpake with ſpirit, and meant, that they were all ſpiritually looking on *Chriſt*, who is our Head; and who at that time was uncovered to them all: and, by the ſignes we diſcerned, I hold for certain, he ſaw the Interiour of thoſe there preſent; for, as we have intimated, God many times did him this favour: and, conſidering the Vertue, and good Spirit of his Gueſts, it might be believed, they were in a diſpoſition of having then their thoughts bent on God. Of this Holy Man I ever concluded, that he never loſt ſight of God, and therefore God never left looking to him; according to that of *Job: God will not take off his eyes from a juſt man*, Job. 36. 7. And by this Divine aſpect God ſo preſerved him, that he never ſtumbled, notwithſtanding all the obſtacles, and ſnares, the Enemy laid for him; but freely, and ſecurely eſcaped them, as hath been ſhewed.

CHAP.

CHAP. XXX.

Of the Effects of his Prayer.

I Always knew, God wrought wonderful things by the Prayers of the Holy Man *Gregory*; but I perceived alſo, that, out of his great humility, he revealed to none theſe extraordinary Effects: for, he never told any ſuch to me, though ſo intimate with him. Yet I am certain, he underſtood of the ſtrange things which our Lord had wrought by his Prayers: of which, to God's glory, I will relate ſome, which by other means I came to know.

In the Year 1579. at our *Lady* of *Remedies* there came to viſit him a *Prieſt*, much troubled, becauſe he did not perſevere in the ſervice of God, but, by reaſon of occaſions that were preſented him, had grievous lapſes, and therefore earneſtly requeſted him to pray to God for him, and counſel him what was beſt for him; ſince, certainly, he would do it, though it were to go to a Mountain, and be a *Hermite*, in regard his Salvation

vation was no light matter. To all which *Gregory* answered only these words; *Be you for this year a Hermite in* Mexico. Which he understanding, as it ought to be understood, endeavoured to change his life, and lived with much improvement of his Soul. Now, this *Priest* going once through the Streets of *Mexico*, (for, he employed himself in works of Charity towards his Neighbour) had a Call, and interiour Word, without reflecting then on what the Holy Man had said to him, yet his Call agreed with it, which was, that he should observe Interiour Recollection. And at the same instant (through the Divine Mercy) such strength and courage was given him, that he went recollected through all the Streets, and publick places, praying within himself, so that no impediment, business, or noise was able to divert him from this Exercise, as if he had for fifty Years exercised himself in Prayer. He found himself a new man, and so much altered from what he was formerly, that at that very instant all thoughts of the Earth left him, and he embraced those of Heaven. He quitted all complements, and Visits (for, these were they that did him hurt); and all his converse, and delight

light was to be retired within himself treating with God of his Salvation. Immediatly he began to be much alone except Charity required of him the contrary; people disturbed him no more than if they had bin trees, or rocks: he began to use *Fastings, Disciplines, Cilices*; and *God* exercised him with many *Temptations*, greater than any he had met with in all his life; whereof some were interior, others exterior: yet the same Lord gave him strength to defend himself, as though he had bin an old beaten Souldier, and ancient *Hermite*. He began also to live in Poverty: and, by *Gregory's* prayers *God* formed in him the *Eremitical* Life as perfect, and compleat, as if he had dwelt many years in the Desert. And, that he might not want any of the things that usually befall *Hermites*, he was almost all that Year tempted visibly by Devils. That Year expired, he went to conferr with *Gregory*, who was then in *Guasteca*; gave him an account of his Life, as he had before done at our *Lady's* of *Remedies*; and having bin some eight days in his company told him, *Now the Year is past, wherein I was to be an* Hermite, *from hence forward what must I do?* He answered only these words;

Love

Love God, *and your* Neighbour: and with this they parted. So, the *Priest* returning for *Mexico* began in a lonely place that was in the way to think on the aforesaid words; and having already studied the matter of Charity, he conceived, he understood sufficiently this point, and thereupon went somwhat unwillingly to that Exercise, to which he had bin directed. But, remembring how much good *Gregory's* first counsell had done him, he began to humble himself, and to apprehend, there was in those words some deeper Mystery, than his meaning arrived at: So, he resolved to make them the subject of his Prayer, and beseech God to discover, without regarding his arrogance and pride what lay hidden therein. When presently he perceived an interiour speech from God, very intelligible, and distinct, which said to him; *That you may attain the* Love *of* God, *you must divest your self of all you are, and possess; and dy to all things of the World.* Hereto he offered himself with all his heart, to the end the Divine Majesty might consummate this mercy in him. Immediatly he found in himself that divestiture and disengagement God re-

required of him: and withall received an Unction of the Divine Love so excessive, that neither his Understanding was able to comprehend, nor his Heart capacious enough to receive it; even totally languishing away in this great Gift: and he said, it was a wonder that he did not fall off the Horse, which then he rid on. By this the *Priest* understood the depth, and perfection of *Gregory's* counsel, and the efficacy of his *Prayer:* and he endeavoured to cleanse and to dilate his heart for the receiving such a favour, and made firm purposes of following in every thing the will, and conduct of God, what way soever he pleased to lead him. In that Rapt of *Love* he continued the space of seven hours; during which God shewed him the *Vertues*, and their Beauty, and some he made him experimentally apprehend, and as it were feel, and possess them. This favour left in him a great effect, which was, that for the space of Six Years after he was extraordinarily sustained in the same *Love*, almost always exercising some act thereof, and practising those *Vertues*, God had shewn him: and even to this day, being now

now above † thirty Years since, it is his support, and staff for perſevering, amidſt all his tribulations and afflictions, courageouſly in God's way. And many other things have befallen him which are not here recounted, becauſe this is ſufficient to ſhew, how acceptable to our Lord the *Prayers* of this *Holy Man* were, even during the time he lived in this Exile.

† *Holy Gregory's Life was written by Father Loſa in A. D 1598. (as appears by Domingo de Ulloa the Biſhop of Mechoacan his Letter to him ſet before this Book); but this and ſome other Additions were made to it not long before the publiſhing of it, which was in A. D. 1612.*

A certain Perſon very earneſtly requeſting *Gregory Lopez* to undertake the charge of him, that he might advance in the Spiritual Way, he bade him: *Go, Brother, for* Jeſus Chriſt *is your Maſter.* And preſently he felt the truth hereof in his Soul, and perceived it by the effect; for, he began to proceed with ſo great a difference in his ſpirit, as ſeeing is from blindneſs: immediatly God gave him a knowledge of his own Nothingneſs, and *Chriſt's* being the Verity ſo evidently, that he began to be quite another man; acknowleaging the ſublimity of ſuch a favour

favour befell him for the *Prayer* of *Gregory*. He hath ſince that had many *Extaſies*, and *Rapts*, whereby his ſoul gaineth more humility and courage.

A *Religious Woman*, of great vertue, and ſpirit, had an interiour advertiſement of a ſore affliction that would befall her. She was exceedingly troubled hereat for the ſpace of eight Months, fearing this affliction might prove ſome offence againſt God, and therefore recommended her ſelf to the Prayers of all the Servants of our Lord. So, this *Religious Woman*, having communicated on the Feſtival of the *Virgin our Lady's Nativity*, being in Prayer had a particular impulſe to recommend her ſelf to the *Prayers* of the Holy Man *Gregory Lopez*, who was at that time in *Sancta-Fè*. Inſomuch as that ſhe intreated a Gentleman who ſomtimes viſited her, and is now a *Religious Man*, to go and deſire him to recommend her to God. The *Holy Man* received the meſſage from Him, and anſwered: *I will do ſo: let her be faithful to God, and fear nothing; for, ſhe ſhall not fall into any offence againſt him.* Upon this ſhe remained as quiet, as if an *Angel* from Heaven had ſaid it: and things fell out juſt as *Gregory* had

forc-

foretold. But the Gentleman going to *Sancta-Fè*, to carry this message, by the way went in to the *Covent* of *S. Dominic* at *Mexico*, to request a certain *Religious Man* of eminent Sanctity that he would recommend to God this *Religious Woman*, his Penitent. The next day this *Religious Man* being at Prayer was rapt in Spirit, and saw holy *Gregory* kneeling in the Presence of *God*, and praying for her; and that the Divine Majesty accepted his Petition with great willingness; and told this person, that his Servant *Gregory* took much care for her in his *Prayers*. This the *Religious Man* related with much resentment, and many tears; and affirmed, that in that *Vision* he came to know *Gregory Lopez*; for he knew him not before. The *Religious Woman* became thence-forward much devoted to the *Holy Man*; who at the day of his death requited her: for, she, knowing nothing thereof, had, for four days space, a very particular sentiment of the Goodness of *God*, and how much she owed to him, with a manifest discovery of the deceitfulness of the World; and she conceived, that for certain *Gregory* had obtained her that favour from God; because he was then in Hea-

Heaven enjoying his Divine Presence.

There was a Priest that bare a great affection to the *Holy Man*, and who followed his counsel and direction in the way of Prayer; him God had done certain favours, in the which he took such content, that in the enjoying thereof, he neglected any further advancement in the Spiritual Way. *Gregory*, seeing his manner of procedure, alledged that Sentence of *Isaias*; *Thou hast found the life of thy hands, and therefore thou hast not asked*, Is. 57. 10. with the which God much opened his eyes, to walk with more disengagement of his Spirit, and to plunge himself into that vast Immensity of *God*, without attaching his heart to ways of his own, or also to those favours, with which God otherwhiles had conducted him. For, he endeavoured to strip himself of all things whatever, to be, thus, the more disposed to obey on all occasions the Divine Will, and not to make a stop in the Spiritual Way; receiving hereby much improvement both for himself, and for others.

A Yong Man, of very good desires, grew much disquieted for four or five Months, and the principall cause of his disquiet was the not knowing what state of life to chuse, for his Salvation. Here-

with he acquainted ſome pious and devout Perſons, deſiring them to pray for him; and, when none of theſe means ſerved to calme his ſpirit, in this diſtreſs he remembred him of *Gregory Lopez*, and went to *Sancta-Fè* to viſit him: now, though he was a Yong Man, without depending upon any, yet the meer beholding of him imprinted in him ſuch a reverence, that, notwithſtanding *Gregory* was of an humble aſpect, and in a poor habit, he ſaid, he had never in all his life ſeen a man, that rendred him both interiorly, an exteriorly ſo much compoſed; and that it ſeemed to him that he ſaw in his look ſomthing more than Humane. He requeſted him to recommend him to God, that his Majeſty would vouchſafe him light, to chuſe that State, wherein he might do him moſt ſervice: and, upon *Gregory's* ſaying only, *Reſt your ſelf contented, for I will recommend you to God*; his ſpirit was calmed, and the forementioned inquietude never returned more; which he attributed to the *Holy Man's* Prayer: and, chuſing the ſtate of *Prieſthood* he died in very good repute for Vertue and Sanctity. He affirmed alſo upon oath, that, going at other times to *Gregory*, & acquainting him with ſeveral temptations of his, he always return'd very

very much ſatisfied and comforted.

Another perſon, very well affected to *Gregory*, went where he was, and the firſt night ſuſtained divers and very ſore temptations, of which ſtraight in the morning he gave him an account; whereupon he anſwered; *I forgot my ſelf laſt night; it ſhall not be ſo from hence forward:* and the nights following he found himſelf more eaſed, and with more devotion; which he held for certain befell him by the *Prayers* of *Gregory*.

CHAP. XXXI.

Of the reverence he cauſed in them that looked on him.

IT is indeed a thing very worthy of obſervation, that a Man, poor, ſolitary, and unknown, clad in grey Sack-cloth, always bare-headed, and abandoned, as it were, ſhould ſtrike ſuch an aw and veneration into thoſe that looked on him, that, though they were people of much converſe in the world, yet ſome ſhould not be able to ſpeak a word to him. Indeed Vertue and Sanctity do happen to be honoured, and reverenced even by thoſe that do not practiſe them; for, Good always looks well: and, ſince, through our ſins, it is ſo rare in the world,

no wonder, though it cause admiration, and fear.

A Person of quality, and of much vertue, repaired with a great desire to see the *Holy Man*, and to treat of a business of importance, that disquieted his Mind, and made him melancholick and sad; as soon as he came into his presence he was troubled, and speechless, so that he could not say a word to him: being in this perturbation, and *Gregory* still expecting when he would declare his necessity, he was not able for a long space of time; till the *Holy Man* lift up his countenance, and looked on him a while (possibly, recommending him to *God*) and in the end eased his pain, and answered his doubt, and satisfied him in every thing that he would have asked, had he not bin struck dumb: at which he grew more confounded and amazed, perceiving, he had understood his very mind and thoughts by the divine light of *Prayer*. So, going forth he related this passage to another devout *Cavalier*, that came along with him, and, asked by him what should be the cause of that perturbation of his, He answered; the seeing so venerable an aspect, with so great mortification, and so holy & interiour a recollection; and that he went away astonished, because,

with

without his acquainting him with his busi-neſs, he had given him ſo particular an an-ſwer to all that was in his heart.

There came to ſee him a Yong man a *Stu-dent*, and, before the *Holy Man's* ſpeaking a word to him, ſuch a fear and amazement ſeized his ſpirit, that he immediatly deter-mined thence-forward to change his life, & was afterward a Prieſt, very retired & ex-emplary, continuing for the ſpace of thoſe five Years that *Gregory* lived, to conferr with him.

A certain Gentleman's Servant came to him with a meſſage from his Maſter, & being in his preſence was ſeized with ſuch a terrour and aſtoniſhment, that he was not able to ſpeak, whereupon going forth he ſaid; *It is one thing to ſpe. k with theſe* Men *of* God; *& another, with Men of the World; I never thought any man's countenance could ever have troubled me.* Not many days after coming with another meſſage, and telling it me, I asked him, if he would go in, & deli-ver it himſelf to *Gregory*, he anſwered me, *No Sir, I pray, do you tell it him; for I dare not.*

Another came a great way off to this Vil-lage of *Sancta-Fè* to viſit him, and, having heard reports, and commendations of his Sanctity, was troubled in his mind that he was to appear in his Preſence; but, when he approached and ſaw him, ſo great was the

interiour Joy which he felt, that, unable to conceale it, he told the *Holy Man* what passed, whereto he answered: *Give God thanks for it.* This his Joy continued for two days, to the great improvement of his Soul; and he said, he conceived, he had seen an *Apostle*; and that, on that occasion, God gave him such extraordinary sentiments, as he was in no wise able to declare. He affirmed, that the second time he saw him, with the meerly looking on him, without asking him any thing, he found himself inwardly satisfied concerning his doubts. For, as hath bin said, our Lord had bestowed this favour upon *Gregory*.

These (*Christian Reader*) are the Wonders which *God* wrought in his Servant *Gregory Lopez*; which furnished me with matter for a larger, and compleater Narration, had I not bin discouraged by that want of Devotion, into which in our times the Faithful are fallen; whom the brevity of a Book must invite to read it: hereby causing Writers, where our *Lord* hath bin very liberal in doing his Servants favours, to be very sparing in relating them. Therefore I content my self with having given the Contemplatives an occasion of inferring, from what is said, how many the excellencies were, and how great the fire of *Divine Love*, that enflamed the happy soul of *Gregory*, since the meer sparks

sparks thereof that flew abroad, so much against his will, (by reason of that continual vigilance, whereby he always procured that his actions might be concealed from *Men's*, and only acceptable to *God's* eyes) these alone, I say, were sufficient to make his Life be accounted for miraculous. And this very justly: For, whosoever considers the frailty of our Nature, its reluctance to Vertue, and inconstancy in practising it; and, withall the heroicall actions, and perseveverance of *Gregory*, may very plainly perceive, that his manner of life was no less miraculous, and is as rarely seen as it is to raise the Dead, & perform by the grace of God other like Supernatural works. Now, that so far forgetting all his contents; his disengagement from things of flesh, and blood; Poverty, both interiour, and exteriour, so well observed; his Mortification, and Abstinences, not only from things that feast the Body, but likewise from those that do renew the Spirit, and help in part to defray the charges of such as traffick in Spiritual Matters; such a wonderful Silence so rarely seen, interrupted in due times with Sentences, which in few words had such great effects; a neglecting of his own conveniences so far, as to have his mind meerly on God, and almost totally to forget himself; a profound Humility, whereby he thought

thought so basely of himself, and so well of all besides; such a confidence in, and particular resignation to, *God*, desiring rather to rely on the Providence of his *Majesty*, than the care of *Men*; the not speaking an idle word (a defect ordinary, even amongst persons very perfect;) the shewing so great discretion as never to become tedious or offensive to his Neighbours, yet without failing to aid them in their necessities; an invincible Patience, wherewith he sustained such troublesome persecutions, & slanders, as the Devil invented to obscure his reputation; an universal Knowledge of the *Holy Scriptures*, wherein he had for his Master the *Holy Ghost*; And lastly, such a perfect Union with God in his Spirit, and his most high Prayer, continued throughout the whole course of his life, so as that the diversity of times, places, or persons did not interrupt it; These were all so many Miracles wrought by God in his Servant *Gregory*; and do assure us how prevalent his Intercession is with his *Divine Majesty*; that thereby also we may procure to imitate his Vertues; and thus more advance the Glory of *God*, devotion to the *Saint*, and our own good: the only thing that I designed, in writing this *Book*. *Farewell.*

FINIS.